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APOSTOLIC
HISTORY AND LITERATURE.

PREPARED BY THE SENIOR CLASS,

FOR THE USE OF STUDENTS IN

Princeton Theological Seminary.

COMPILED FROM NOTES UPON THE LECTURES OF

DR. C. W. HODGE.

PRINCETON:
PRESS PRINTING ESTABLISHMENT,
1878.

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PREFACE.

This volume has been prepared by the members of the Class of 1878, for the use of students in Princeton Theological Seminary. While it is issued with the permission of Dr. C. W. Hodge, yet it contains only what the editors could gather from notes in their possession, and has not been reviewed nor corrected by the Professor. The Editors have endeavored to adhere to the idea of a synopsis, and at the same time to embody as much as possible of the essential matter of the course.

APOSTOLIC HISTORY AND LITERATURE.

PART I.—CHAPTERS I.-XII.

INTRODUCTORY REMARKS.

There are *three* special subjects of critical attack on the Book of Acts :

I. *Authorship.* 1. The “ we ” passages in the latter part of the book—are these by the same author? 2. Is it a genuine history, or is it a *tendency* writing, as the Germans call it—that is, is it written to reconcile history and doctrine? In favor of the latter, they allege an assimilation between Paul and Peter. There is no doubt a certain similarity both in doctrine and miracles, between the former and latter part of the book.

II. *The Historical Question.* The accepted epistles of Paul are the source of the foundation facts. The Acts, therefore, should harmonize with these epistles. The destructive critics magnify apparent discrepancies into disagreements.

III. *The Supernatural.* They regard Paul as the central figure; the founder and builder of Christianity. Is he a believer in the supernatural? How is his belief in his conversion to be accounted for on naturalistic principles?

The above points we treat as we reach them, for thus (a) we do not traverse the same ground twice, and (b) they may be more intelligently considered.

CHRONOLOGY.

CHRONOLOGICAL TABLE.

	A. D. 60.—Festus succeeds Felix—Acts 24 : 27. 2 years a prisoner in Cæsarea.
	58—Arrest.—Acts 21 : 33.
	{ 3d Journey.=3 years in Ephesus, and winter in Greece.
	54.
	2nd Journey.—18 months in Achaia.
	Voyages in A. M. and to Europe—1 year.
14 Years—Gal. II.	{ 50-51.—Council of Jerusalem.
	1st Journey.—Antioch, Cyprus, Pisidia, Pamphylia, Jerusalem.
	44.—Death of Agrippa.—Acts XII.
	Visit to Jerusalem.
	3 years in Arabia, Jerusalem, Tarsus.
	1 year in Antioch.
	{ 36-37.—Conversion.

The book covers a period of 34 years; from death of Christ to A. D. 63 or 64, the end of Paul's first imprisonment. There is a lack of chronological statements, but we have two fixed points, and other events are calculated from these:—1. The *beginning* of the 1st Journey. Death of Herod Agrippa, A. D. 44.—Acts 12. 2. The *end* of 3d Journey. Accession of Festus, A. D. 60.—Acts 24.

Paul was arrested in A. D. 58—in the fall of A. D. 60, was sent to Rome—arrived spring of A. D. 61—there 2 years, which would give us A. D. 63 or perhaps 64. The persecution of Nero was in 64, therefore Paul's sojourn was finished before this. Reckoning backward, the winter before was spent in Corinth, to which place he came from Ephesus in spring of 57. At Ephesus 3 years. Came to Ephesus in 54. This is the dividing line between 2d and 3d journeys—slightly marked in Acts 18 : 22. 2nd Journey.—18 months, spent in Corinth gives 52 when he arrived there. Long traveling in Asia Minor and Europe consumed at least 1 year, which makes beginning of 2nd Journey A. D. 50 or 51 (Acts 15 : 41—

18 : 22.) Before this he was at Council of Jerusalem (Acts 15.) The 1st Journey must have been between A. D. 45 and 49.

Gal. 2 : 1—"14 years after"—probably refers to the time intervening between his conversion (A. D. 36 or 37) and the Council of Jerusalem A. D. 50 or 51. This gives about enough room for details in Acts and Gal. for Paul's actions. 2 Cor. 11 : 32, Paul escaped from Damascus through a window during the reign of Aretas, king of Arabia. Damascus was a Roman post, when could it have come under power of the king of Arabia? The only gap in the Roman possession was at death of Tiberius, A. D. 37. This was a period of border wars, and the facts are not well known. Damascus may have been captured at this time by Aretas.

DESIGN OF THE BOOK OF ACTS.—"It is not the biography of Peter and Paul, as Apostles by way of eminence; for each of them is prominent in one part only, and the whole history of neither is recorded in detail. It is not a general history of the Apostolic period, as distinguished from the ministry of Christ himself; for many interesting facts belonging to that subject are omitted, some of which have been preserved in the Epistles. *But the book before us is a special history of the planting and extension of the church, both among Jews and Gentiles, by the gradual establishment of radiating centres or sources of influence at certain salient points throughout a large part of the empire, beginning at Jerusalem and ending at Rome.*"—(Alexander's Acts, page 13 of Introduction.)

SECTION I. THE CHURCH IN JERUSALEM.

CHAPTERS I—VII.

I. Ch. I.—II.—FOUNDING OF THE CHURCH A. D. 30—36.

(1.) INTRODUCTION, I: 1—11. The introduction is appropriate and skilful. Fundamental thought is carried into all details—the founding of the church by the risen Christ. This is presented as the immediate act of Christ. He goes to the Father and yet continues his work in the church. From the Father's right hand He sends the Spirit as He

had promised. This is the reason that Luke dates from the Ascension. He regards the Ascension as the turning point between the two Dispensations. The Church is the Kingdom of Christ by the Holy Spirit. This is the fundamental idea of the church and a fulfillment of the O. T. prediction of the Spirit's work in the last Dispensation. Luke regards this as the fulfillment of Christ's promise to lead them into all truth.

The "former treatise" he describes as containing what "Jesus *began* both to do and teach." Christ's work was not completed; He had yet much to teach by the Apostles through the Spirit. He refers to the "many infallible proofs" of the resurrection. These appearances were continued during 40 days, affording ample time for many to recognize him. By the extraordinary character of these appearances, differing from any previous ones, He accustomed them to the idea of His omnipresence. Luke looks upon the Resurrection and Ascension as one composite act, and the founding of the church as the work of the risen Christ. His parting instructions relate to *The Place*. They were not to depart from Jerusalem,—not because this was the most convenient place, for most of the disciples were from Galilee. There they had been wont to associate with Him, and Jerusalem had forfeited its claims to be the center of the new Dispensation. To all believing Jews the promises were thus fulfilled, and the fact is emphasized that the Christian church is not represented as antagonistic to the Jewish Church, but as a development of it, as would have appeared if He had set up His Kingdom in another part of the country. This was to be the mother of churches as long as they were allowed to remain there, and in all cities the offer of salvation was made first to the Jews.

Nature of the Kingdom. "The promise of the Father," (Luke 24: 49,) to send the H. S. signals the spiritual nature of the Kingdom. The church is a fulfillment of the O. T. Dispensation as a promising system. In v. 5 the two Dispensations are contrasted. In the O. T., baptism was with water, in the N. T., with the Spirit. In O. D. the sign predominated—in N. D. the Spirit.

Observe the allusion to the three Persons of the Trinity ; also the indirect reference to the Gospel of John. The promises in the last chapters of John (and not in Luke) and before John had put them in writing, are referred to here. Other evangelists omit them, probably because they knew these discourses had been committed to John.

The Time. He closely connects the gift of the Spirit with the Ascension, "Not many days hence."

The church contrasted with the false expectations of the Jews. Their ideas of a temporal kingdom are revived though somewhat modified. "Lord, wilt thou at this time restore again the kingdom to Israel." They concede His departure and the coming of H. G. and yet think He is to set up a temporal kingdom. This misconception remained with them for some time.

He replies, (1) Not theirs to know the times or seasons. (2) They should be zealous only in the performance of their own duties. v. 8. "Ye shall receive powers," &c. There was to be no external ritualistic kingdom, but they themselves were to be the depositaries of this power.

Commission Renewed to the Apostles. The H. S. was to come upon them and they were to be His witnesses. The account of the Ascension is closed by a dramatic stroke of great beauty. He was giving these directions, and, "while they beheld, he was taken up." He continues His reign in heaven, and acts through His agencies on earth, until the second coming.

Critical Questions. The statement in the 12th v. as to place, time, and words employed, does not conflict with Lk. 24 : 50, as some allege. Even Strauss concedes that the two passages do not involve a contradiction. (See Lange *in loc.*)

Are different interviews intended in 4th and 6th verses ? The most natural conclusion is, that the conversation occurred at one and the same meeting. It is, however, possible, that Luke may intend here a *summary* of Christ's last teaching with His disciples.

(2.) FROM ASCENSION TO PENTECOST, ch. 1 : 11-26—10 days. *Employment during the ten days*—waiting and prayer. A time of suspense—no boldness—no proselyting zeal—

no planning; bound together by a common interest, their single duty was to wait on the Lord, and their attitude evinced perfect faith and confidence in Christ.

Persons mentioned.—Apostles, women, and the brethren of Jesus. The list of the names of the Apostles appropriately introduced here. The church was (then) a visible counterpart of the twelve tribes. Women, not *the* women as in A. V., showing that the church was not to be exclusively of males. “Mary, the mother of Jesus, and with his brethren.” These relatives were held in special honor and some of them were admitted to office. His brethren who had been skeptical were probably convinced by his resurrection and ascension, v. 15. Does the number 120 comprise all the Christians in Jerusalem, or is it the size of one assembly. It is uncertain, in any event the whole number was small. Since the Crucifixion, there had been, doubtless, according to his prediction, a falling away of numbers who had been favorable to Christ. How reconcile the number given here with the statement in 1 Cor. 15: 6, that he appeared to above 500 brethren at once? That appearance was in Galilee, and Luke does not say that this included all the believers in Jerusalem at the time, although that is the natural inference.

Place of Assemblage.—Some think a room in the Temple, and support by Lk. 24: 53, “they were continually in the temple,” but this merely states that they kept up the Jewish form of worship. It was probably *the upper room* where the Passover had been celebrated.

Choice of a New Apostle.—Were the Apostles a self-perpetuating body, or was this an exceptional case? Peter’s argument: 1. The original apostasy of Judas had been predicted. 2. Connects his fate with that prediction. 3. Shows from Scripture the necessity of filling his place. “His bishoprick let another take.” Peter alludes to and implies an argument from the number 12. Bases the election not on his own authority, but upon inference from Scriptures. Assumes no superiority, but acts as spokesman of the 11. The whole church was authorized to take part, which shows that the Apostles did not profess to be a self-perpetuating body. They only

applied tests and qualifications laid down by Christ Himself. The selection must be made from those who had companied with them from the beginning, and had witnessed His resurrection. This shows what Peter considered the fundamental design of the office. Why this mixture of human tests and appeal to Divine Providence? If competent to choose two, why not to choose one? What right had this assembly to restrict God's choice to two whom they had previously fixed upon? The most natural supposition is, that these two were the only persons within reach who possessed the necessary qualifications. (See Alexander.)

To whom was Peter's prayer addressed? Probably to Christ, because of use of *κύριος*, and because all the Apostles had been appointed by Him. Also leaves the impression that they still looked to Christ's immediate direction. Peter quotes Ps. 69: 25, and Ps. 109: 8 as applicable to Judas. How can a Ps. which contains a confession of sin be considered Messianic? Here is an instance of generic interpretation, the whole class of the righteous under persecution being represented.

Was the transaction authorized or not? Many orthodox interpreters, among them Stier and Schaff, answer in the negative. The Apostles were told to wait for the H. S. Before His descent they had no right to act. A case of Peter's rashness. If the number twelve was important, they say, it leaves no place for Paul, and Matthias nowhere reappears. They think this an inspired record of a mistake. On the other hand, it may be said several others appear only in the lists. Paul may have taken the place of James, or have been a supernumerary Apostle to the Gentiles. (1 Cor. 15: 8). It devolved upon the church to recognize the vacancy. Improbable that Luke writing under Paul's guidance would record a mistake without censure. Church had always the guidance of the Spirit although never yet fully poured out. Appointment is made by Divine selection and by lot. Peter bases the action on Scripture. After the resurrection, the body of disciples were uniformly called *the eleven*, after election uniformly called the *Twelve*. Luke writing a generation afterward says, "and he was numbered with

the eleven apostles." This is not the first act of the new church, but the divinely directed last act of preparation. Baumgarten calls it the "final preparation for the church."

(3.) PENTECOST. ch. II. A DESCENT OF THE SPIRIT.—III: 1-13—We look for the essential traits of an institution in the history of its first establishment; whatever comes afterwards is not essential, though of authority. The one salient fact is, that the H. S. descended into the hearts of believers, and without distinction of age, sex, or class. Here is the germ of all subsequent church history—the imparting of a *new* life to the church to lead it to a higher plane until perfected at the second coming. The H. S. had been given in O. T. and by Christ, but always in a way that was adapted to a state of pupilage. *Present Characteristics of His Outpouring.* (1.) In full measure—potentially and progressively—the beginning of plenary imparting of H. S. to church. (2.) Immediately to the soul, without intervention of prescribed rites. (3.) To all men, as a consequence of abolition of forms. Nature and extent of the gift closely connected. The design of gospel for all men is the great N. T. doctrine; the *fact* of N. T. history is the actual spread of the truth in world. This event is coördinate in dignity, and importance with the Incarnation of the Son of God. That was for sacrifice, this to unite to Christ; that, God becoming man, this, God dwelling in man; that for justification and government, this, for adoption, sanctification, and eternal life. Trinity under O. T. obscurely revealed; now the H. S. is set forth as one with, but distinct from, the Father. This fact of Pentecost, historically accredited, is the refutation of all naturalistic theories. Like resurrection, it corroborates the supernatural claims of Christianity. The power of this argument cannot be exaggerated. Rationalists, deny it as a historical fact and found Christianity simply in Christians' belief in it. To this J. S. Mill attributes our exemption from idolatry. The rationalistic position necessitates an *a priori* reconstruction of church history. The idea that the risen Jesus still governs the church, is further carried out in the importance attached to the time "was fully come."

The Time—"was fully come." Christ dwelt on the time as prominent feature. Why on Pentecost? (1.) A practical reason. It was at Jerusalem the place of suffering. Feast brought a great concourse from all parts of the world. (a) The breaking down of Judaism emphasized, (b) witnesses secured. Historical attestation of this fact, unlike resurrection and ascension, does not rest entirely upon primary testimony of friends. All prominent cities into which Paul entered contained persons acquainted with these facts, who might have contradicted him, when he preached them. Facts preceded the Apostles and in many places they found churches already established by these witnesses. (2.) Pent. emphasized the *source* of this gift—it completed the idea of Pass. Pent. reckoned from and dependent upon Pass. Name connects the two (πεντηχος τή, "fiftieth" day). Called also the Feast of Weeks (Lev. 23: 15, 16; Ex. 34: 22). Inward connection in events. On the second day of Pass. the first sheaf of the cereal harvest was brought to the Temple; on Pent. two loaves of leavened bread. First signalized the beginning of harvest, the second, the completion of ingathering. So Christ's death at Pass. represented the offering of first fruits, and the Spirit's descent at Pent. the ingathering of the harvest. (3.) Although Pent. is only represented as close of the harvest in O. T., it is usually conceded that it is associated with giving of law on Sinai. Lechler disputes this but (a) all the other feasts were historical memorials, and the antecedent probability is that this was also, (b) it is so represented in the Talmud. Law was given on 50th day after the exodus (Ex. 12: 2-18.) That was the beginning of a new revelation. So Pent. was the new revelation of the H. S. It is so argued by the Apostle in Hebrews. At the first Pent. the people were driven away from the mountain by fear—necessity of mediation—imperfect communion, now they are filled with joy, praise—immediate union—no external mediation—the results of the completed atonement. The first Pent. followed Pass. when lamb was offered, last Pent. followed Pass. when Christ was offered. (4.) Historically it was "the fullness of time." Whole world prepared, Jewish and heathen.

Apostles prepared by disappointment—were humbled—reduced to waiting—a period of almost absolute suspense of faith. The narrative shows that the Apostles were not expecting descent of H. S. on that day more than any other day. It was the third hour of the day, says Peter. Such times are never known beforehand—so will it be at the second coming. True preparation is absolute faith, prayer, and labor. Day of the week—two opinions; Saturday or Sunday? Depends upon what was date of the crucifixion. If as according to Bleek, Schaff, and others, it was on Friday, 14th Nisan, the weeks being computed from the second day, Saturday, the 15th, the fiftieth day (Pent.) would fall on Sunday—the Christian Sabbath. If we follow Wieseler, Robinson and the chronol. of *The Gospel History* of Dr. C. W. H., John harmonizes with Synoptists, crucifixion was on Friday the 15th Nisan (i. e., second day of feast) and the fiftieth day would fall on Saturday—the Jewish Sabbath. It must be regarded as an open question. It would seem as appropriate to have this event mark the end of the O. D. as the beginning the N. D.

Place of Assemblage. Some think in an apartment of the Temple. Thus the new church was formed in the bosom of the old—and this explains great concourse. But the people may have been attracted by the noise of the tongues, and the term, *οἶχος*, not easily referred to an apartment of the temple. Probably “the upper room.”

Miraculous accompaniments. 1. “Sound from heaven as of a rushing mighty wind.” *Sound* filled the house—not said to have been the wind. “From heaven”—reference to Christ’s ascension into heaven. Wind is a common symbol of the H. S. 2. Visible signs—tongues “as of fire.” Not of fire—reference is to the appearance. Not *cloven*, but *distributed* to each. Fire a double symbol; (a) of punishment, (b) of purification. Latter most common. Tongue—organ of expression for the soul. Indicates (a) that whole inward man was cleansed, (b) prepared also to spread the knowledge to others. The very form of the gift shows that it was to be given to others. The H. G. descended upon Christ in the form of a dove, emblemizing His purity. He descended upon the church

in the form of tongues of fire, signifying consecration and commission. Here is a new association with Mt. Sinai—same elements are employed in different ways. 3. Began to speak with other tongues. Great dispute as to what this means. Christ promised that they should “speak with *new* tongues.” Mk. 16 : 17. Paul speaks of “kinds of tongues” (1 Cor. 12 : 10.) First interpreters think that the language in Acts clearly implies foreign languages; some that it refers to ecstatic utterances. It was an assemblage largely of foreigners, and the former view will alone explain their wonder. Argued *per contra* (1 Cor. 14) that Paul seems to imply that the speaker did not understand his own words. He contrasts praying in an unknown tongue and praying with the understanding. There are two general questions: I. What was the nature of the gift of tongues? and II. How harmonize Luke and Paul? Two general theories as to the former question.

I. 1. Neander, Meyer, Schaff, and a large number of interpreters, think it consisted of ecstatic or elevated discourse in praise of God. Tongue was the organ of the Spirit and not of individual. Words devotional, not for instruction. (Neander’s *Planting and Training of the Church*, p. 13; Schaff’s *Ap. Hist.* p. 199 ff.) They maintain (1.) that Paul makes no mention of foreign languages being introduced at Corinth. If we had 1 Cor. alone we would never form the idea of there being foreign tongues. (2.) Paul teaches that the understanding of the speaker was not engaged. (3.) The people could not understand them at Pentecost—accused them of raving. (4.) What was uttered was addressed to God and not to man. Think that Peter interpreted to them in Greek.

2. The other theory—intelligible utterances in tongues before unknown. (1.) The plain exegesis of Luke’s language implies this. (2.) The character of the gift as miraculous could thus only be recognized by the people. This accounts for the impression made upon the multitude, that they were drunken, but as each listened, he could distinguish his own language.

II. How harmonize with Paul (1 Cor. 14)? It does not accord with the terms used to say that it was a miracle in the minds of the hearers and not of speakers.

Schaff adheres to fair exegesis—thinks that a change took place in the character of the gift. Speaking in foreign tongues merely incidental to Pent. and does not reappear in after accounts. Neander and Meyer think that Luke incorporated a myth into his history. Old explanation (*vide* Hodge on Cor.) the gift was always that of speaking in foreign languages. Whole argument—in passage in Cor. confirms this view. Paul makes the contrast between praying in an unknown tongue, and praying so as to be understood.

Design of miraculous accompaniments. 1. To attest His presence. Every new stage of revelation accredited by a miracle. When a revelation is well established miracles cease. They are typical of truth—outward manifestations of an inward gift. Publicity very great. Skeptics of the miraculous period do not deny them. They were also *experienced* by many. Difference between attestation when it is not only perceived by the senses, but also attested by the consciousness. Here is the difficulty of explaining to an unregenerate man the experiences of regeneration. From the outset it was impossible for those experiencing these things to doubt them. The Apostolic age was characterized by intensity of conviction. 2. It was also highly symbolical of gifts of H. S.—signified both the completeness of the change wrought, and universality of gifts. The flame was not only now in *Shekinah*, but descended upon every believer. New revelation not confined to one language, but given to all. Gift of tongues was counterpart of confusion at Babel. One reverse of the other. Prefigures final union of all the elect in Christ. Hence enumeration of nations represented, the whole empire from East to West—most of the then known tongues, v. 5, not only resident foreigners, *κατοικοῦντες* but v. 9-10—transient dwellers—*ἐπιδημῶντες* i. e. strangers. 3. Practical design. First impression that the design was to enable the Apostles to communicate the truth to men of different languages. This a subordinate consideration. Unnecessary, because Greek language almost universally spoken from India to Rome. There strangers were actually using it. No trace of the use of this gift by the Apostles subsequently.

Next the case of Cornelius (Acts 10) but the gift was imparted after Peter's discourse in Greek. So, Paul (Acts 19 : 6) instructs John's disciples before gift comes upon them. So in Corinth the gift not necessary for communication. At Lystra (Acts 14 : 11) Paul and Barnabas evidently did not understand "the speech of Lycaonia." No evidence that the gift was permanent.

Apostolic Period one of miracles. There is difficulty in getting the real historical conception of the times. It was one of the powers of the age, and unless we realize this, we cannot read the history aright. Design 1. To attest new revelation. 2. Practical design to do good. Also cases of judgment, Ananias and Sapphira. Latter rare. 3. To arouse attention and give confidence both to the world and believers. Christianity was introduced into the world against will of the people. Had to contend with ordinary forces and prejudices of society. Remarkable success of the church was due to the accompaniment of miracles and to the peculiar state of society at that time. These facts not considered by those who deery missionary effort now. Such dwell on the unified effort of that period. Not too much to say that unity was then due to a state of infancy and imperfect development, and not entirely to greater purity of the church. 4. Teaching design—contrasted with Christ's miracles. Our Lord's were largely to exhibit His divine power—traversed all the spheres in which power was manifested. The Apostles' miracles were confined to healing sick and casting out devils. Christ wrought immediately, Apostles through Him. In Apostolic period gifts of teaching were most prominent. 5. To facilitate transfer from Ritual to Spiritual system. Neander dwells upon this. Miracles were the evidence that the prescriptive power of Judaism was done away, and that the H. S. is now given immediately, and to all. We see something of the power of forms even with us, what must have been their power then, when the Jews could show Divine authority for them? Hence necessity of these gifts to authenticate a change, and in order that they might realize the descent of the H. S. without distinction upon all, as Joel had prophesied, and the universal priesthood of believers.

This design proved (1) from the fact that the gift was not confined to Apostles, or communicated by them. Acts 4. All were filled with H. G. This term always refers to external gifts—*χάρισμα* and nothing else. Stephen, Acts 6: 5. Philip, Acts 8: 17. (*Vide* Acts 10: 44; 19: 6) Agabus—four daughters of Philip. 1 Cor. 12–14 proves that members of churches had the gifts, and had choice among them. (2) In directions given by Paul 1 Cor., Rom. 12: 6, 1 Thess. 5: 19. Gifts were exercised by so many that these directions were given to preserve order in the churches. Danger of spurious imitation. (3) Ordinary and extraordinary gifts of H. S. classed together by Luke. This shows that the two usually went together. Two things follow: 1. Miraculous element is historical. 2. Miracles are not to be looked for later. They only come as evidence of new revelations. When did miracles cease? Of what value is the evidence for their existence in sub-Apostolic Age? Not until after Origen in 3d century, are they spoken of as past. Justin Martyr speaks of many Christians healing those possessed of evil spirits. Irenæus speaks of many brethren then living who “possessed gifts of prophecy and spoke in the divers languages by the Spirit.” Origen vs. Celsus appeals to what he had seen as an eyewitness. Celsus accounts for the growth of Christianity by the credulity of the people. Tertullian also refers to them. Some are slow to admit their existence after the specific design had ceased. They urge 1. The meagerness of the testimony—a few isolated passages. Miracles not rule in sub-Apostolic Age, but exception. 2. These Fathers may have been themselves mistaken. Many educated Roman Catholics believe in miracles of saints. Many in Ap. Age, when true and false might have been contrasted, were deceived. In every age there is a class of occult facts and phenomena which are on the verge of the natural and supernatural. Irvingism and the miracles of Xavier believed by many. This class of facts though inexplicable, are not necessarily supernatural. Fathers may have mistaken for genuine miracles cases of natural cure. 3. The Ap. Age was very long—John lived to the end of the century. Some of his converts who possessed

gifts may have survived, and continued use of them for 50 or 60 years.

We must remember that these Fathers are in the very forefront as witnesses for our canon. Probably true conception is that of Neander in his Church History,—“a series of gradual and insensible changes.” Many more miracles in first part of Ap. Age than in latter. We must hold fast the fact that Ap. Age was a miraculous one—they were then needed for attestation. After all, the question of their continuance is reduced to the dimensions of historical and antiquarian interest.

Gifts enumerated ; 1 Cor. 12-14. Most complete record by Paul himself. But even here the description is only incidental. His object was not to describe them, but to correct disorder in use of them. All classes shared them, giving rise to some confusion, and ostentatious display, calling for his Apostolic directions. We learn from Paul as to their nature: 1. That they were true gifts—under the free determination and control of the will of those receiving them. They were therefore responsible for the proper exercise of them. This refutes all those who regard the Corinthian phenomena as enthusiasm. 2. Not for individual good, but for the advancement of the church. They were of different grades—so given as to make them mutually dependent. 3. By consequence their use was to be governed by the rule of Christian love. 4. Measured by this standard, the gift of instruction was to be preferred to gift of tongues. 5. While he believed the gifts were miraculous, some were more evidently so than others. Some so closely connected with ordinary natural endowments as to seem only a strengthening of latter—an extension of their knowledge of God's providence of their capacity for investigation and discernment of good and evil. (Lechler). In all these, Paul teaches there is an unusual divine energy guiding and strengthening these gifts. 1 Cor. 12: 8-10 nine of these gifts are enumerated. Numerous attempts have been made to classify them. Meyer's classification based on recurrence of *ἐνέργειαι*: 1. Intellectual, (wisdom and knowledge.) 2. Faith and its effects (healing, miracles, prophecy, discerning of spirits.) 3. Tongues,

(speaking and interpreting.) This is a defective classification because faith may as well come under 1st, and prophecy and discernment of spirits should not be subordinate to faith. Distinctions clear in the chap. itself: 1. Miracles. 2. Teaching. 3. Tongues. Faith belongs to all alike. Difference between *λόγος σοφίας* and *λόγος γνώσεως*? Neander makes the difference between intellect and prophetic teaching. Meyer makes *σόφια* intuitive knowledge, and *γνώσις* logical or speculative knowledge. Hodge takes wisdom (*σόφια*), to be the gospel, the whole system of revealed truth, and (*γνώσις*) knowledge as the gift which belonged to teachers. Gift of faith. Neander: "The practical power of the will animated by faith." Hodge: "A higher measure of the ordinary grace of faith." (Heb. 11: 33-40). Gift of healing? Christ's promise, Mk. 16: 18, perhaps referred to in Jas. 5: 14, 15. Most important class of Apostolic miracles. No actual record of miracles by any but Apostles, except in case of Stephen and Philip. Gifts of prophecy? Speaking to another for God by inspiration. The idea of revealing the future is involved in this, though sub-ordinately. Fundamental meaning same in O. and N. T. Bestowed on others than Apostles, e. g. Agabus. Difficult and important to distinguish between gifts of prophecy and Apostolic inspiration. Former inferior to latter. 1. For a time only and for a specific purpose. 2. They differed in fullness. Prophecy directed to the enforcement of a particular revelation, fact, or truth. Apostolic inspiration both constant and general. Differed from teaching in that latter did not imply inspiration. Led to imitation—damsel at Philippi, and 7 sons of Sceva at Ephesus (Acts 19). These spurious cases required a gift of discernment.

The Rationalists ridicule this coloring of the Apostolic Period. The evident meaning of the sacred historian that these gifts were common through all the churches is to them a refutation of the credibility of the account. Their fundamental position is that the supernatural element is unhistorical. Hence they reject the Gospels and the Acts. Remand historical books to a later day, when miracles were commonly believed by the

church. They claim that the author of Acts is unknown to us, hence his testimony is of no value. They reject all N. T. but 4 epistles of Paul, 1 and 2 Cor., Gal. and Rom., except last two chapters. Skeptics admit that Paul himself believed in and preached miracles, especially those of Resurrection and Ascension, that he believed that he had the gift himself. What shall they do with the testimony of one whom they profess so much to revere, and who was an eyewitness? They affirm that there is no instance where Paul claims to have performed a miracle himself. This assertion made by Rationalists in Germany and by author of "Supernatural Religion." Answered by Westcott and (Ellicott?). They quote the following passages where Paul claims the power of working miracles: 2 Cor. 12: 12; Gal. 3: 5; and Rom. 15: 19.

The author of "Supernatural Religion" replies that after all these do not come within meaning of his remark. There is no *historical* instance referred to. Claims that these general statements of Paul do not have force of a definite case. Is this so? Would the claim to have worked a particular miracle have the force of this general assertion of a power everywhere conceded to him?

But what does Paul actually say, leaving out Rom. 15: 19, which these critics reject? Gal. 3: 5. Here skeptics say that the translation, "worketh miracles among you," is inaccurate. They render ἐν ὑμῖν, "in you," not "among you." But δυνάμεις remains, and unbiased critics (Meyer) say that it applies not only to the power of the H. S. but metonymically, to the effect produced. Skeptics say never means this, and that there no ground for making any distinction here between the ordinary spiritual powers and miraculous power given by H. S.

2 Cor. 12: 12. How can these "signs of an Apostle," say skeptics, refer to miracles if wrought "in all patience?" The most natural explanation is that he refers to his patient waiting for the effect of the faith produced by his miracles. They argue that Paul refers to *χαρίσματα*, and not to miracles wrought by himself. His descriptions are to be confined to *χαρίσματα*. Is there anything miraculous in them, or are they simply natural gifts? They say that in his actual descriptions he betrays that

he knows of nothing but natural endowments. By his expressions "word of wisdom" and "word of knowledge" they maintain that he refers only to the Gospel.

As to gifts of healing they admit that men were cured, but think that Paul simply ascribed to miraculous agency, cures which were effected by natural means. Their *argumentum ad hominem* is, if Paul had the power, why did he not heal himself, Timothy, Epaphroditus and others for whom he prayed. If he did claim this power, it was only the pious imagination of the Apostle which referred everything good in man to the supernatural. Inconsistencies in their position. 1. Paul, they confess, believed in his power to work miracles, but when they come to exegesis they reduce everything to *χαρίσματα*. 2. They conceive of Paul as an enthusiast, dreamer, believer in supernatural, and as not able to distinguish between fact and fancy, and yet after all he is the practical worker and logician of Christianity, and but for him the life and death of Christ would have been swallowed up in Judaism. This is analogous to their argument about Christ, and furnishes us with an impossible conception.

But we need not confine ourselves to their ground. This separation of Books of Paul from Historical Books is unwarranted. If true, we have all of them to interpret Paul's use of *δυναμεις*. Two things to be noticed; (1) The word *δυναμεις* is joined with *τερατα* and *σημεια*, and (2) it is used in the plural, *powers*; and being combined with signs and wonders there is no reason to doubt that he refers to external effects. All the best exegetes decide for this wide meaning.

B. PETER'S SERMON. (Chap. II : 14-41.)—After the description of the descent of the H. S. we have the actual founding of the church. We have here the first sermon, first increase, first baptism—elements of all subsequent church work. When the multitude were attracted by the noise, Peter stood up and explained. There were three points on which the audience needed instruction. Christians did not separate from the temple, yet claimed something new and additional, and substantiated it by external manifestations of power. Jews knew that nothing was true which contradicted the old revelation, and

on their face these movements seemed so to contradict it. They must be satisfied that their own religion in its nature contemplated this extension.

He shows: 1. That the new order was completion of the old. Peter appeals to Joel—2: 28. The application in this and many other places in N. T. is our guide in interpreting O. T. prophecy. The difficulty here is, that he groups in a single picture things which history shows were separated by a long time. The interval is ignored in the prophecy. Peter did not comprehend the relation of these events in time. The delay to him and to early church was a surprise. 2. That the H. S. was to be given to all men. All distinctions of classes done away. "Who-soever shall call upon the name of the Lord." 3. That Jesus of Nazareth was the Messiah, whose coming ushered in the Spirit. Peter proves (a) by miracles of Christ, and (b) by His resurrection. Resurrection the turning point of the whole. Mass of the Jews did not know it or believe it. Here again is illustrated the office of the Apostles as witnesses of resurrection. To Jewish audience he proves it from Scripture, and not simply by testimony. Cites Ps. 16: 8-11. Exegesis here difficult. This Ps. seems to refer to inward experience of writer, but Peter argued that David's flesh did see corruption. Old interpretation is that refers exclusively to Christ. Others insist on its plain meaning. David is rejoicing over his enemies. Add to this that other Messianic Ps. contain confessions of sin and weakness. By *typical* or *generic* method, the original reference to David may be preserved. The Ps. also proves His Messiahship. David was a prophet, says Peter, and directly predicted that God would raise up Christ. His exaltation predicted also in Ps. 110. Next he argues that Apostles were witnesses of resurrection, (v. 34). 1. Notice credibility of these witnesses. He makes these assertions in the presence of enemies as well as friends. Contained necessarily a challenge to Jews. So many knew the facts that deceit was impossible. But even according to the critics the Apostles were incapable of such deceit. 2. Notice the rhetorical power of the sermon. He chooses those passages which bring out the religious responsibility of the

Jews, and set forth penalties affixed to unbelief in the Messiah. 3. Notice change produced by inspiration in Peter's bearing. In the Gospels he is rash, vacillating, overbold, and his very last question showed his misconception of Christ's kingdom. Now he shows profound insight into the Scriptures and wonderful understanding of Christ's death and resurrection. He resumes his foremost place, yet the other Apostles are coördinate with him in distinction from multitude. He is associated with the Eleven.

Doctrine of Peter's Discourse.—It is natural for us to interpret every part of the Bible by our idea of the whole developed scheme of truth—to interpret Christ's discourses by Paul's epistles, forgetting that prior to the resurrection the Apostles were only Jews in process of instruction. After this crisis they had a fuller knowledge. Not always easy to distinguish between what they realized at first and what they learned better later. We have no right to ascribe to Peter or any of them, a more developed view at any time than we have historical ground for so doing. *Biblical Theology* investigates N. T. by historical periods, and traces the development of one period out of another. 1. The statement in the Gospels. 2. As held by primitive church prior to St. Paul. 3. The progress of Paul's delivery of doctrine. 4. Its completed form in John's works. Within these periods it follows main topics of Systematic Theology; Christ's doctrine of sin, its relation to the law, the question of salvation, person and work of the Redeemer, etc., eliminating everything that is not in Christ's own words, distinguishing between the point of view of Synoptists and John. Passing on, we observe the particular truths before Peter and the primitive church in the Acts, and we compare discourses with the epistles and with early teachings of James, who remained in Jerusalem, and whose conception was ethical not doctrinal—also with Mark among the gospels and Jude. The same process is to be followed with Paul, Luke, and John. This department is closely related to Isagogics and Exegesis. It takes for granted that the authorship, canonicity, date and historical position is fixed before it can investigate. It is

the last result of true exegesis. In this course we are forced to follow chronological order rather than the periods. Can only give the main illustrations of progress in doctrine in N. T. period.

What do we mean by development of doctrine, and how does it consist with inspiration of the Apostles? There are two extreme ways of looking at it. 1. Take point of view of the catechism, (Ques. 2.) Proof texts are selected from any part of the Bible overlooking the proportion or historical relation. It is too common to take for granted the fullness of creed before the coming of Paul's doctrinal teaching, and which the church herself did not get out of Paul's writings for centuries. 2. The Rationalistic position. Here all doctrines are viewed as the natural products of the religious consciousnesses of men, developed under the influence of external circumstances. What did the early church believe? Skeptics regard the Gospels as not authentic, especially the Gospel of John—Acts unauthentic, and they eliminate from the Synoptists every dogmatic statement and the supernatural element, leaving only the ethical or moral element of Christ's teaching. This leaves scarcely any residuum of belief in the supernatural on part of early church, although these speeches contain more theology than skeptics acknowledge. They reduce primitive church very much to level of Judaism—had nothing beyond, but that Christ was the Messiah. Renan says they had no speculative theology, only believed Jesus was Son of God. Jesus had very wisely kept from His disciples everything metaphysical. The author of "Supernatural Religion" says that Christianity did not differ from Mosaism except in single fact that they believed Jesus was Messiah, and this rested on the Apostles' declarations as to resurrection. They continued to call themselves Jews and practiced Jewish rites till Paul came. He began to teach from the universality of sin the application of the Gospel to the Gentiles. Paul is regarded as founder of Christian doctrine and this author even asserts that figure of Paul overshadows the figure of Christ, and that it is only by retracing our steps that we arrive at facts and principles at basis of Christianity. Christianity

starts with the common Jewish ideas. Under Paul's teaching the religious consciousness goes on to develop new truth until it reaches the theology of St. John. Thus they reduce the development of doctrine within the N. T. to the same level with the apprehension and statement of doctrine subsequently. Development within and without the church has carried us to higher and purer views than Paul himself had, and ultimately all dogma will disappear and only the morality of the N. T. remain.

They lay down two canons of criticism. 1. Any book which asserts the divinity of Christ cannot be earlier than the 2nd century. The actual recognition of that doctrine was not made till then. Consequently Gospel of John is placed in last part of 2nd century. 2. Those books are genuine which support one side or other of the doctrinal conflict between Peter and Paul. There were two great parties in the church: (1) The Jewish or Petrine party, holding that Gentiles could become Christians only by becoming Jews. (2) The Pauline or Broad church party, which obliterates the distinction between Jew and Gentile. Only the books which represent these two extremes are genuine. On the one side the 4 letters of Paul: Gal., Rom., 1 and 2 Cor. (or as some say, 7,) are genuine, for in them Paul charges Peter with teaching what is not the true Gospel. On the other side books of Jewish cast of thought are genuine, e. g., Revelation, because it evidently emanated from a Jewish minded man. Fault is found with the *lapsed* churches because of their holding doctrine of St. Paul. All books not coming within these two canons, grew out of a later attempt to reconcile the parties. After the rise of the Gnostics, an attempt was made to unify and bring together these conflicting views in the epistles to the Eph. and Col., and especially in rewriting the history. The Gospels and Acts are the outgrowth of the irenic period. It was necessary to make the life of Christ present both aspects of the truth, and to show that He had taught all the Christian doctrine from the beginning. In book of Acts Peter is represented by his speeches and conversion of Cornelius, as preparing the way for Paul. Peter's dis-

courses are made to teach Pauline doctrine. And Paul is represented as having circumcised Timothy, and as having in other points conformed to Judaizing principles.

All this depends upon correctness of critical results. If the Gospels are genuine, then the essential truth was delivered by Christ Himself. One great purpose of His life was to convince men that He was Son of God, claiming equality with God, as well as the Messiah. Of course, then, there is no *a priori* objection to John. There is not a truth in the epistles which is not in some shape contained in the words of Jesus Himself. In His final discourse He promised the Spirit, and He expressly deferred telling them many things until they should be able to bear it.

What is then the true historical development? That is a difficult question. According to Protestant rule of faith, all truth of salvation is revealed in the Scriptures. Any doctrine that is new, must therefore be rejected. Development of doctrine must be confined to the revelation in the N. T. itself, and what flows from it by logical inference and insight into its underlying principles. After all, the whole substance is matter of revelation. It is generally believed that there is a progress in the Scriptures in two respects:

I. There is progress in actual revelation. Is there not a progress from the O. T. to N. T.? and within the O. T. itself from the patriarchal promises to the 53d of Is.? Christ Himself recognized this principle. (John 16: 12.) There is a difference between His teachings in Galilee and Judea. Progress: (a) According to preparation of men to receive it. (b) According to concrete circumstances—in condition of church itself. In the life of Christ, the great point was the Messiahship—all truth relating to that. After the resurrection, while the church was being established in India, the essential thing was to convince men that Jesus was the Messiah, and of the truth of the resurrection and the outpouring of the H. S. For that purpose only a very general statement was necessary, and in popular form. (c) When Paul begins to argue that Judaism was done away, the

reasons and principles are given. The doctrine of sin and nature of the atonement were applicable to all, yet the statement of them grew out of the actual controversy.

II. In the truth as apprehended by the church. They could not at first sufficiently appropriate all the truth and formulate it into a creed. Just as the Apostolic Fathers after the close of the revelation were not able to see the truth in all its relations. No one could cover the whole ground. So there is growth in Peter's mind. He at first expects all men to become Jews, yet Christ had taught him better. He held the essential truth in regard to the Gentiles, but looked at it with his O. T. conceptions. Only years after were his eyes opened. He states that he had changed his mind. There was a difference in inspired men themselves in what they taught and in what they thought was involved in that teaching.

There is a difficulty in fixing place of books in N. T. history of doctrine. Immense distance between Peter's discourses and John's Gospels. John was reserved for late publication until circumstances of church and long course of preparation called for it. Here is best brought out the essential relation of the believer to Christ. Christ gave more than could be apprehended at the time. It was necessary to authenticate His claims. Examine early deliverances of doctrine and we find that was kept back which did not bear directly upon *establishment of the church in Judea*, not only because it was not necessary, but because it would have actually impeded the cause. If Peter had preached the doctrines of the epistle to Rom. to the Jews at Pent., he would have scattered the church. It was best for him not to realize the full N. T. conception at this time. Peter's great doctrine was the unity of Christianity with Judaism, and for proof he appeals to prophecy. Paul appeals to the distinctions between the two, and shows that Christianity has something more than the prophets.

The leading doctrines brought forward by Peter were the Messiahship of Jesus, necessity of faith in Him, and the unity of the two dispensations. Interesting to contrast Peter's conceptions with Paul on the one hand, and

James on the other. 1. He dwells on the historical aspects of work of Christ rather than the doctrines—consequently he adduces O. T. references to Christ's life rather than His teachings. 2. He dwells upon prophecy—the positive fulfillment of O. T. in N. T. Contrasts here with James, whose point of view is development of new covenant out of old on side of law rather than prophecy. His teaching is of an ethical character, like sermon on mount. 3. Peter is the Apostle of hope. This idea very prominent in his first epistle—dwells much on second coming of Christ. He associates Messiah as conqueror with Messiah as sufferer. This led to his dwelling on second coming. It is alleged that hardly any theology is to be found in these discourses. He dwells principally on Christ's humanity. They say there is not a word here to show that he believed Christ was God or had life in Himself, and nothing as to the atoning value of His death. But he had no occasion to refer to them. He only wanted to show the sin of the Jews in killing Him, and proves from prophecy that His death was not inconsistent with His Messianic claims. On this, two things are to be said: 1. Above inference is unfair. Peter was not teaching a system of theology or telling all he knew. 2. Fair analysis of the discourses shows these points, (a) Doctrine of resurrection and the Apostles as witnesses of it, (b) Chief article of faith was Jesus Christ as Messiah and Lord (ch. 10:38), (c) Peter's use of *παῖς θεοῦ* rather than *υἱος θεοῦ*. The latter refers to sameness of nature, the former is derived from prophecy (Is. 41). "Servant of God," referring to His nature rather than His person. He never applies *υἱος* to Christ except in his second epistle in his reminiscence of the transfiguration, "this is my beloved son." But to say that he does not believe in the divinity of Christ is absurd and untenable. He does not present as developed a Christology as Paul, but he ascribes titles and works of God to Him, and makes Him direct object of worship. In Acts 10:38 speaks of His miracles; in Acts 3:14 His absolute sinlessness, especially in contrast with His murderers. Calls Him the "Prince of life," "that Prophet." In ch. 3:13 he establishes their criminality; in 4:12 that

there was salvation in no other; in 5:31 that He alone can give repentance and remission of sins. What does he mean by salvation? From an evil generation, as fulfillment of promise to Abraham, forgiveness of sins, (*vide* ch. 10:43; 2:38; 3:19). Its condition, faith in Christ. It was intended for all, the Jews first, and then Gentiles. He supposed Judaism perpetual. Prominent article of his faith was the second coming of Christ. When the Apostles became instructors they were "occupied with calling first for the recognition of the Christian facts, along with the most simple elements of truth as to their meaning. That God had sent His Son for us, that it was He who was crucified in weakness, that God had raised Him up, that the Spirit was now given, that repentance and forgiveness of sins were preached through Christ's name, and given for His sake and that He should come again: these were the first points. Through these, men were led on to all that this history was fitted to disclose—who this Son was—in what sense He was the Son—how forgiveness was His to bestow, and so on." (Rainy, "Delivery and Development of Christian Doctrine," page 85.) Development in two points: I. Supernatural guidance to record what they remembered of Christ's teaching; and II., their understandings are enlightened by historical circumstances and under guidance of H. S.

Arguments against the authenticity of these speeches. [Best replied to as the cases come up.] 1. Artificial correspondence between Peter's and Paul's speeches. 2. The idea of calling of the Gentiles is Pauline. Peter never had it until Paul's success. 3. Reference to the suffering Messiah is not made by Peter, because the idea is not in prophets. [This is a question for O. T. exegesis.] 4. Peter's discourses so much alike—none of the freshness of circumstance about them. Of course he dwells on essential facts constantly. 5. They bear the impress of Luke's pen. Like the speeches of generals in Xenophon and Homer, they are all the productions of the author. But numerous coincidences of language can be shown between these speeches and Peter's epistles, as there can between Paul's speeches and epistles.

Effect of Peter's Sermon, ch. 2: 37-41. Sign and reality combined. "They were pricked in their heart,"

and asked, "What shall we do?" Conditions of salvation. The directions are plain and comprehensive. "Repent and be baptized." They must repent in heart and openly honor Him whom they had rejected. Who did Peter refer to by the words, "Unto all that are afar off?" Meyer and Baumgarten say, not the Gentiles, on the ground that Peter was yet under bondage to Judaism, and restricts to "Diaspora." The other view is evidently correct. Even under O. D. Gentiles might be admitted. His mistake was in supposing that they must become Jews. Added to the church 3,000 souls. (a) This established the church firmly at the outset. Paul found in Europe that he had been preceded by these. (b) Also representative of future success. These additions to the church were on a scale commensurate with its claims to conquer the world. V. 40. Peter aided by other Apostles continued to exhort "with many other words." Not simply a miraculous ingathering of the mass, but instruction to individuals.

The word ἐκκλησία is applied for the first time to the Christian church on its baptismal day, v. 47. The word occurs three times in Matthew, always referring to the future church (Matt. 16:18, Matt. 18:17). With the thing begins the name. Term borrowed from the Athenian assembly of citizens—used in LXX. for whole body of the people, sometimes for the synagogue. Critics dispute accuracy of the text in this place—ἐκκλησία is omitted by MSS. A. B. C. Sin., and by Vulg. Lachm. Tisch. In order to complete the sense the ἐπὶ τὸ αὐτὸ from the beginning of the next chap. is taken with this sense, "The Lord added daily τοὺς σωζομένους into one body." The rendering of σωζομένους is one of the few instances where the charge of Theol. bias is brought against our translators. No evidence of doctrinal intent—the translation is explained by the difference of idiom. Literally "the saving ones" or "those in the process of being saved." Some retain ecclesia.

Mode of reception into the church by baptism. Disciples were accustomed to significance of act by baptism of John. These were first Christian baptisms. No evidence that the Apostles or first believers were baptized

by Christian baptism. The 3,000 were. It was adopted as the initial rite because of its appropriateness. The act was representative of remission of sins. No argument here for sudden introduction of ignorant masses into the church. These Jews were instructed before, except as to the point of Christ being Messiah. The conditions of baptism were repentance and confession of faith. Some claim that assent to the doctrine of the Messiahship of Jesus was sufficient, but repentance was also required. No distinction between outward and inward faith, one logically implies the other. Confession and repentance are inward exercises, not merely speculative. Mode—unnecessary. Argument against immersion of such numbers from the scarcity of water in Jerusalem may be good or not. Formula—in the name of Christ; some think not in name of Trinity. But the full form is probably not given, because so well known. Doctrine of Person of Christ carries with it doctrine of Trinity.

C. GENERAL DESCRIPTION OF THE MOTHER CHURCH. (Ch. II.: 42–47.) Formation of separate worship, v. 44. *ἐπὶ τὸ αὐτὸ* some take in local sense, others, in unity of spirit. Shows local separation. 42 v. Waited on the instruction of the Apostles. . Place of assemblage, v. 46. *κατ' οἶκον*. A. V. "from house to house," properly "at home." See ch. 18: 7, and 1 Cor. 16: 19 speaks of church in house of Aquila and Priscilla. Synagogue afforded good opportunity for instruction of strangers. It is an important fact that the Christians did not break off suddenly from the temple worship. Christians saw all these things in new glory. We may imagine the emotion of these new converts at seeing the veil now taken away. They viewed the sacrifice and saw the priests performing their duties, whilst they were conscious that they had seen the true sacrifice for sin. Such ideas being associated with these scenes, it is no wonder that they continued more devotedly attached to them, hoping for their continuance. It certainly continued till the destruction of the temple, A. D. 70. Dr. Schaff says Paul's controversy proves that worship was continued in the temple. In Rom. 14: 15 Paul urges consideration

for these brethren. About all we know of James is associated with this worship. Paul always went first into the synagogue. He went up to the feast, Acts 18: 21, Acts 18: 18. Had his head "shorn in Cenchrea, for he had a vow." He was arrested while worshipping in the temple. Here we have the two dispensations side by side overlapping as the work of John Baptist overlapped that of Christ.

Design of this. 1. Shows that there was no break necessarily between the two systems—the new was engrafted on the old. Christianity was necessary to the dignity of O. D. as giving it substance and value. 2. Fulfills the promises of God in that the abrogation of the old dispensation was a judicial judgment upon their continued persecution and rejection. 3. Greatly enhanced success of church. Rulers were willing for the sect to exist as long as they paid tithes and submitted to priestly authority. Thus also it was recommended to the multitude. This anomalous state of things was kept up throughout all Paul's life. This was the very conception of the ministry of James, who held the door open for the Jews to come in during all Paul's life, keeping up a Christian element in the temple and making it easy for the Jews to become Christians. This shows the essential unity of Christian life under various forms. Contrast the freedom of the church at Corinth with the formality of that at Jerusalem. 4. Enabled Christianity to retain all that was serviceable in the traditions and organization of the O. D. Synagogue naturally passed over and gave form to the Christian assemblies. Office of elder continued. Reading of and reverence for O. T. Scriptures prepared the way for collecting N. T. canon. It is difficult to conceive of transfer to N. D. without some such juxtaposition. Baur says that if Christianity be supernatural, it cannot be historical, as history presupposes development. All that is historical in the church is Jewish. The whole Gentile world thus had a training in the O. T. and by this process those Gentiles who had not had the teaching of proselytes were made familiar with O. T. ideas out of which Christianity grew. They were led to look on Jewish system as living but

not completed. 5. On the other hand, evil was connected with it, because it facilitated the introduction into the church of Judaizing and Pharisaical influences. A converted Pharisee often became a Christian Pharisee. Every conversion was not like St. Paul's. This led to formation of parties, doctrinal controversies and aberrations. Skeptics seize on this to show that early church was Judaic in form and practice.

Parts of Worship. 1. Adhered to the teaching of the Apostles. 2. Public prayer. 3. Breaking of bread. Some refer this to Eucharist exclusively, others to social meals afterwards developed into the *agapæ*. Might apply to either or both, as Eucharist was first taken in connection with ordinary meals. No mention of singing or of reading Scriptures, but these were parts of synagogue worship. N. T. list of books was gradually formed, and the epistles were directed to be read in churches. Charismata not mentioned here, but full description in 1 Cor. 4. "Fellowship" (*κοινωνία*) joint participation applied both to communion and distribution of charities.

"Had all things in common," ch. 4 : 32-34. Two views : (1.) Absolute community of goods. (a) Some consider this the normal state of the church. (b) Others regard it as temporary. Skeptics take the extreme view and then say it is unhistorical. (2.) All distinction of property was not destroyed. The grace of charity flourished so all realized that they were stewards of the Lord. They sold and parted their possessions as "every man had need." They did not give where there was no want. This view is proven (1) from the expression just quoted. (2) Josias Barnabas (ch. 4 : 36, 37) is singled out as a remarkable case. (3.) From Peter's rebuke (ch. 6 : 4) of Ananias and Sapphira. (4) There was a distinction of property still in Jerusalem, for mother of John Mark had a house. The epistles show that there were rich as well as poor in church. James speaks of rich men in the assemblies. (5.) No such practice mentioned elsewhere in N. T. No teaching as to charity precludes this idea. No mention of church organization. It does not follow that such was not essential. Church government grew out of known wants. This community of goods with the

spiritual life, and miraculous powers of the Christians, produced a great effect on the community without. Such were first effects of Spirit in church. Exaggeration of this description is the foundation of the skeptical arguments. They say the early church was a band of enthusiasts.

II. HISTORY OF CHURCH AT JERUSALEM TILL DEATH OF STEPHEN—about 6 years, chs. 3-7. What was to be the effect of introduction of Christianity into Jewish society? Christ had just left His disciples telling them He would come again. Had promised them assistance. They felt that the community was in their favor. They would expect the church rapidly to increase until the world came to an end. There were two mistakes which they were liable to fall into: 1. Expecting the speedy conquest of the world. 2. Looking for perfect purity of the church by reason of the presence of the H. S. The one was corrected by persecution, the other by corruption within.

The method of the historian is not to give a connected narrative, but a series of instances, typical of church history in all ages. Conflicts of the church were overruled to secure first conquest. Persecution led to the scattering of the disciples, and the consequent extension of the church. Corruption was overruled so as to induce watchfulness.

(1.) *First Persecution*. (Chs, 3-4.) Miracle recorded in ch. 3 is selected, because it occasioned the persecution. Effect of miracle was such that the people were filled with fear. They went to Solomon's porch, and Peter delivers another sermon. He disclaims all power—refers all to Christ. 1. Miracle by power of God and for glory of Christ. 2. God the Father of Christ. 3. Christ described as the "Holy One and the Just." 4. Repentance and confession, conditions of salvation through Him. 5. Unity of Scripture. Persecution (ch. 4) was at first apparently accidental and not an act of rulers. Apostles were arrested to quiet the uproar in the temple, caused by miracles. Paul and John were arrested at the instigation of the priests, jealous of the power of the twelve. Sadducees took part rather than Pharisees. Pharisaic

opposition to Christ was on account of the spirituality of His doctrine. Sadducees now take the lead on account of Apostles' doctrine of resurrection. This gave safety to the church because the Pharisees were in power. Sadducees were philosophers, inclined to free-thinking, and did not exercise much influence. Inactivity of Pharisees caused by contempt for the Christians. They took little notice of disciples after death of Christ. Christians paid tithes and worshiped in the temple—hence, were regarded as only a sect among the Jews. When the power of the twelve returned, the hostility of the Pharisees was renewed. The Apostles were arraigned before the Sanhedrin. "Peter filled with the H. G." answered with a bold and condensed statement of the Gospel. They could not deny the miracle, but forbade the Apostles to preach any more in Christ's name. Apostles refused to submit, but the priests let them go because they feared the people.

1. Effects: Priests were amazed at the learning of Peter and John, "and they took knowledge of them that they had been with Jesus." Some say they simply recognized the twelve as having been seen with Christ. Others, that they acknowledged Christ's power in them.
2. There was a fresh revival,—about 5,000 believed. This probably includes the previous 3,000. *ἄνδρες*; sometimes used strictly for males, sometimes includes both sexes.
3. The church brought anew into notice, and its spiritual power increased. Next follows the prayer of the church, v. 24, ff. Did all pray in the same words? Some think there was a prescribed form used. Others think they were made to use the same words by the Spirit. The substance of the prayer doubtless is given, all having joined with one leader. Second general description of the church occurs in latter part of this chap.—elements of it discussed above.

(2.) *First Corruption*.—Ch. 5: 1-16. Persecution and corruption alternate. This corrects the mistake that the church should remain pure. Ananias is contrasted with Barnabas. The sin of Ananias and Sapphira consisted in lying to the H. G., because the Spirit dwelt in the Apostles and the church. As this was their worst sin, Peter

does not notice the rest — hypocrisy, covetousness, &c. “Laid the price at the Apostles’ feet.” Some infer that this was an ostentatious presentation of charity. Peter refers their sin to Satan, but charges them with accountability for it. What part had Peter in death of Ananias? Some deem it a miracle consciously performed by him, others think not Peter’s act at all. Neander thinks that their sudden disappointment and discovery killed them. This is not probable, especially as there are two cases. Doubtless by direct act of God with a view of shielding the church from danger, and teaching that her purity was to be protected by discipline. Upon this view their punishment was not disproportionate to their crime. Skeptics refer the effect produced by this miracle to the enthusiasm and credulity of the early Christians. Some believe νεώτεροι, “young men,” to have been deacons, but this office was not originated until time of Stephen. Effect upon the church was to fill them with awe and to keep them from becoming careless. Effect on community, v. 11, “Great fear came upon all hearing it,” vs. 12, 13, “Of the rest durst no man join himself to them.” This probably refers to others like Ananias. There was now an increase of gifts of healing, and many cures were wrought. The faith of the church was strengthened, and their numbers were again multiplied. This account dwells more on the inner life of the church than the descriptions in chs. 2 and 4.

(3.) *Second Persecution*, (Ch. V. 17–42). Notice again the alternation between persecution and corruption. Church is now formidable, and success brought persecution. High priest and his party joined with the Sadducees, who were the active party. From the prominence of Sadducees in this persecution, it is inferred that the H. P. was a Sadducee, for (1) history shows that Sadducees were more cruel than Pharisees, (2) the Sanhedrin was composed of sycophants and creatures of Rome. These more likely to be Sadducees. (3) Later H. P. known to be a Sadducee. (4) The name of Pharisees as persecutors of the church is dropped after crucifixion. This is not a mere repetition of first persecution. That was accidental in its origin, but in this there was con-

certed action, and more violence. In first, only Peter and John were accused, but in this the movement was against all the Apostles as representing the church. Divine interference by a miracle was called for. There was also greater popular excitement, so that rulers charge the Apostles with intending to avenge Christ's death upon them. The Apostles being thrown into "the common prison," the angel of the Lord was sent to release them. Skeptics here ask, what was the use of this release if they were again arrested next day? And why did the Apostles not invoke such aid before the Sanhedrin? Real design was to encourage the church—to show that Christ knew and permitted what happened to them. *Baumgarten* compares this to Christ's exhibition of power in striking down the soldiers who came to arrest Him, though He did not afterwards use it. The disciples were scourged (v. 40), showing that their possession of miraculous powers did not exempt them from the sufferings of their Master. As a further design it was a warning to their enemies. Trial before Sanhedrin. Some think the whole bench of elders was present. The charge was the old one—teaching in the name of Christ. Peter's answer was brief, pointed and bold. "He ought to obey God rather than man." Notice his short, pithy statement of essential doctrines. Advice of Gamaliel—if this be of man it will come to nought, if of God ye can not overthrow it. Why not right principle? Did not rise above worldly wisdom. They were in a dangerous position and it was prudent to wait. The Sanhedrin compromises. They condemn the Apostles to silence after scourging them. As one effect of the persecution the church grew bolder. Objections to the narrative: 1. Gamaliel's course was impossible if the previous miracle was true. If the miracle was untrue, then all the passage is untrue. 2. Pharisees would not become the protectors of the church. *Ans.* This is a proof of authenticity, as no pseudo-Luke would represent the Pharisees as defending the church. 3. An anachronism is charged in Gamaliel's reference to Theudas. Josephus gives the account (Jos. XX. 5–11) but makes it ten years after date of Gamaliel, also places him *after* Judas. Hence

some critics reject this whole account as an afterwork. Some say that Josephus is as likely to make a mistake as Luke, but that is not probable, as he gives details. Josephus may refer to a subsequent Judas, as it was a common name. There were 4 Simons and 5 Judases that led revolts. Another explanation identifies Theudas with Matthias who was with Judas. Hence Gamaliel puts them together. Wieseler says Theudas is equal to Matthias in Greek and Hebrew. The mention of later taxing under Quirinus by Luke, shows that he knew, (cf. Luke 2: 1, 2, with Acts 5: 37).

Gamaliel's History. Was a grandson of Hillel, and son of Rabbi Simon, and head of strictest sect of the Jews. Lived till 43 or 53 A. D. The tradition which makes Gamaliel a Christian is not reliable. Saul would not have studied with a Christian.

(4.) *Second difficulty within*, leading to a new office in the church, ch. 6: 1-7). The narrative is introduced incidentally, hence no fuller account of the office. Trouble results from same source as before, viz: community of goods. The Hellenistic Jews complained that their widows had been "neglected in the daily ministrations." The original Christians were Hebrew-speaking Jews, the others were Greek-speaking. The latter were more liberal and less Pharisaic. Renan says Hellenistic Jews were more credulous. They received the truth more readily because of the liberality of foreign culture. The Jerusalem Jews held themselves above the foreign Jews. Which class predominated it is hard to say; probably at first the Aramaic-speaking Jews. This difficulty was natural and less blameworthy than the former. If the cause really existed, it was justifiable. There was probably some just though unintentional cause for complaint, and the Apostles take steps to remove it at once. They meet the difficulty by the organization of a *new office*, thus recognizing the necessity of a more complete organization, which was in accordance with their needs. Power of appointment resided in the church and not in the Apostles. It is now by election, whereas before it was by lot. They called the people together, and directed them to choose whom they thought worthy. They would

teach the church that the H. S. was within her, and her members must exercise their power. Seven men were chosen, all of whom had Greek names. Some infer that the office previously existed, and was held by the Hebrews. They refer to the "young men," (ch. 5:6).

But we have here the institution of an office, not the enlargement of an old office. This service had before been discharged by the Apostles. (Ch. 5:2.) Others infer that the new office was an evidence of extraordinary charity on part of Hebrews. But Greek names do not prove that all were Hellenists. Many Hebrews had Greek names. Many Jews becoming Christians would take Greek names. Thus they would be more widely known. The only name reappearing afterwards, besides Stephen and Philip, is Nicholas. Tradition derives the Nicolaitanes from him. This sect is censured in Revelation for making their liberty a cloak for licentiousness. Office was that of deacons. Their function was probably more comprehensive than waiting on the poor and "serving tables." The latter phrase includes all but prayer and teaching. This is the first step towards the universality of the Gospel. Two, Stephen and Philip, became champions of emancipation. As a result of this the church increased. This was due to a better distribution of charities, the division of labor, and the zeal of those appointed. Promoted personal acquaintance and sympathy. "Great company of the priests were obedient to the faith." Their most violent opponents we see were being reached. They probably lost their office and livelihood and were exposed to social obloquy. This conversion of priests not contradicted by the following persecution on the part of the priests, because they were numerous, and divided in belief. This new arrangement shows importance of ministry of word as related to other things. Apostles give themselves wholly to it. Rationalists claim that power of Christianity lies in its social benefits. It is the elevation of slaves and women. Renan says Christianity was a movement of the poorer classes. Rationalists say deacons were best preachers. To them we are indebted for the power of Christianity. But the Apostles instituted this new office in order that they might give themselves to "the ministry of the word."

(5.) *Third Persecution.* Ch. 6: 8—7. Observe again the alternation of internal difficulty and outward persecution. The occasion of this persecution was Stephen's success in disputing with the unbelieving Jews, v. 9. Notice five names of countries. Some say two synagogues are here referred to—one of Northern Africa and one of Asia. Others one synagogue, others five. This persecution was a popular movement of zealots. Priests seized their opportunity. It proved to be a providential mode of scattering the Gospel. This persecution distinguished from others. 1. Came from Pharisees and not Sadducees. Not asserted in text, but consistent with its origin in Hellenistic synagogues. All Hellenists were not Sadducees, e. g., Paul. 2. The Hellenistic movement was only a commencement. The church had grown rapidly and Pharisees were jealous. Reasons: 1. The charge against Stephen is not of preaching doctrine of resurrection, but *blasphemy* — the charge of Pharisees against Christ. It is said that Luke errs in calling these men false witnesses, for Stephen did teach thus. They were false in perversion and exaggeration. 2. Change of popular feeling. The Pharisees were the popular party. Hitherto for 6 years the Christians had been in great favor. Many priests were converted. People joined with unbelieving priests and drove the Christians from the city. 3. Part taken by Saul of Tarsus. The list of synagogues includes Cilicia. He had attempted, possibly, to argue with Stephen out of the O. T. Hence his anger was aroused. Baur says this persecution disproves the former peace.

Stephen's Defence. (Ch. 7.) In advance of his age. Takes a stand that the church does not reach till Council of Jerusalem. Gives a profound view of philosophy of O. T. history. This shows he was inspired, for he precedes his time. Argument involves three elements: 1. Changes involved in old economy itself. Pharisees said any change is blasphemy. He traces this change throughout its history. The existing state of things did not antedate Solomon's time. It was only designed to be temporary. Pharisees, plan was contrary to mode of development. 2. Change involved in divine purpose.

3. These changes had been accomplished by the oppositions of the nation. Hence their present opposition nothing strange.

Why was persecution on this ground postponed till now? Because the particular effect of Christianity had been left in abeyance until now. Stephen's doctrine was in advance of Peter's. This appears from a comparison with Peter's discourses. 1. Latter treated of the fulfillment of prophecy—said nothing about the abrogation of Judaism. 2. Peter's surprise at the conversion of Cornelius. He thought Christianity was to be engrafted on the temple religion. Even after this at Antioch, he refused to meet the Gentile Christians at table. Peter's doctrine represented the church of his day, while that of Stephen was a positive advance. Not inconsistent with the Apostolic inspiration. There is no contradiction between Stephen and Peter. Peter's teaching implied change, but he did not fully realize it. He might have learned this of Christ. Christ had taught that His second coming would involve a change. Isaiah's predictions involve all that Paul's writings contain, but he had not the same definiteness of view. Peter was inspired for one purpose, Stephen for another. The wonder is, not that Peter did not see, but that Paul and Stephen did. We find that the Apostles retired to the background here. Church under guidance of H. S. was in advance of the Apostles. The facts of the church were before the doctrines. Historically, the life of the church outran the Apostles. They conveyed divine sanction to what was already done. Design was to train the church to be independent of the Apostles—allowed healthful growth in the church. Advanced teaching was to result in Stephen's death—he was to be the martyr, and not Peter. The narrowness of Peter's mind gave him influence among the Jews. Now a more intellectual element asserts itself. Hellenistic circles were more liberal and cultured. Stephen's position is intermediate between Peter and Paul. Advance on Peter not merely in points of doctrine, but in the tendency of his whole teaching. He sees the destruction of Jewish worship, but does not yet declare abrogation of circumcision, and is not so full as Paul.

His speech suits its historical position—it is, therefore, a transitional discourse. Doctrine and history parallel. Design was to gain the Jews. Did not preach the cutting off the Jews as Paul, as it was not suitable for the time. It would have increased persecution. Church was not ready to understand till fact of calling the Gentiles was accomplished.

Skeptics make Luke the author of the speech. They object: 1. That the speech is artificial in arrangement. 2. It is premature and Pauline in doctrine. 3. How could his speech be preserved? These difficulties apply to all these discourses. A view of its historical position answers these objections. There are two questions here: 1. Did Stephen finish his argument, or was he interrupted by the judges? He stops the history with David, but he is not relating history for its own sake. He had arrived at the highest point of the national history, and had completed his argument. Personal application made proves that he had finished. 2. Was his death judicial, or by a mob? There is no sentence recorded, and it is said, that the narrative reads like a description of mob violence. On the other hand, it was a regular court, a legal trial as in case of Christ. Violence is caused by Jewish prejudice. How came the Sanhedrin to have power of death sentence? (Juo. 18: 31.) But the policy of the Roman government was mild. First martyr, and the only one upon whom stress is laid. An instance of divine support to martyrs. The description here is exquisite—his face was radiant like an angel. “Fell asleep.” Direct contrast between his mode of death and the tumult of the infuriated populace. *Prayed to Jesus*—committed his spirit to Jesus. v. 56. Only place title “Son of Man” used in N. T. except by Christ Himself. In most cases Christ is represented as *sitting*, but here as *standing* on right hand of God. This incident must have made a great impression upon Saul, who was standing by. Stephen has been called the forerunner of Paul.

Difficulties. This passage is parallel to the O. T. Hence the apparent difficulties of which skeptics make the most. In v. 2, Abraham is said to have been called before, and in Gen. 12: 7, after he dwelt in Haran.

But the call was repeated, Gen. 15: 7. In v. 4, it is said that he came into Canaan when his father died. But (Gen. 11: 26-32) Terah lived 60 years after Abraham left Haran. But his age was given when the eldest son was born. (See Alexander on Acts, Vol. 1, p. 258.) Compare v. 5 with Gen. 11: 26-32. In v. 14, it is said that the number which came out of Egypt was 75 souls, which agrees with the number given in LXX., but in the Hebrew the round number 70 is given. Dr. Alexander proposes three probable ways of accounting for this variation. (See Commentary on Acts.) In v. 16, it is said that the bones of the Patriarchs were buried in a field which "Abraham bought of sons of Emmor," but in Gen. 33: 9, Jacob is said to have bought the field. v. 23. Age of Moses when he returned to Egypt not found in O. T.—exegesis of v. 43. There is only one case of all these difficulties, the explanation of which is not easy, and as to this, our judgment may fairly be held in suspense.

This closes the First Period. The details are full and skillfully selected. We have seen the origin and progress of persecution. Church has increased by receiving elements from all classes. The doctrines of Peter's discourses are not inconsistent with Paul's. The correspondence is too striking, say the skeptics. In the epistles we find Paul and Peter in dispute. They find a difficulty in the fact that Peter teaches in Acts some of Paul's doctrines. Paul teaches Christ as *υιος θεου* and Peter as *πατρις θεου*—both speak of death and resurrection, but Peter as foretold, and especially of resurrection. Paul brings out the death as foundation of Christianity—repentance and faith—justification by faith. Both teach that Jews and Gentiles should receive the Gospel, but Peter thought they had first to come within the pale of Judaism.

Pilate is removed from office 36 A. D. Tiberius died in 37 A. D., and the new emperor Caligula appointed Marcellus procurator. Pilate had incurred the serious displeasure of the Jews during his tyrannical rule. Marcellus indulged the Jews, and this led to a greater persecution of the Christians. Caligula's policy was to deify

himself, and for this purpose he had statues of himself erected all over the empire. This led to the violent opposition of Jews. The attitude of the civil power was favorable to the extension of the extra-Palestinian church, but favor to the Jews permitted persecution of Christians at home.

SECTION 2.—EXTENSION OF THE WORK FROM JERUSALEM TO ANTIOCH.

CHAPTERS VIII—XII.

I. THE PREPARATION FOR GENTILE MISSIONS [VIII: 1-4] is found in the dispersion which followed the third persecution, vs. 1-4. V. 2 contains account of Stephen's burial. The epithet "devout men" is nowhere applied to Christians. It probably refers to Jews who had no sympathy with the violent measures against Stephen. In v. 1 the term *ἐκκλησία* is first used in Acts. It is taken here in local sense, because it occurs at the beginning of the period, when organizations began to be formed elsewhere than at Jerusalem, after this model of the body first organized at Pentecost.

The persecution was severe. The anxiety and jealousy of priests and Jews was very great. The first martyrdom seems to have intensified the opposition. Saul was distinguished by his furious zeal. He made havoc—ravaged the church, going from house to house. Murders were committed (26: 10), neither age nor sex was respected. There was public punishment in the synagogues. Christians were compelled to blaspheme. The immediate result of the persecution was that the community was scattered throughout Judea and Samaria, though the organization was not destroyed. Before this time there was no disposition to leave Jerusalem. No missionary spirit had as yet appeared. They were at this time forced by Providence into the world for the spread of the gospel. They learned that Jerusalem was no longer to be their Zion. By the dispersion they learned the divine plan. They were "all scattered." Rationalists (Baur) say *πάντες* means Hellenists. But this would leave the

church in Jerusalem entirely Judaistic, which is contrary to Pauline type. Baumgarten says πάντες refers to the congregation about Stephen on the day of his death. The common view makes πάντες hyperbolic for "most" or "many." Some must have stayed behind, as Paul made havoc of the church after the dispersion. Πλὴν τῶν Ἀποστόλων is by some taken as additional proof that the persecution was only Hellenistic. Others say it is foreign to the text. Its real significance appears in the fact that the Apostles had no command to depart. They did not leave through fear, because persecution had been foretold. Besides, the divine purpose was carried out in the founding of the Gentile church without the intervention of the Apostles, who up to this time had Judaistic conceptions of the work. As to the manner in which the Apostles were spared, nothing is known. Some suppose they were regarded with awe, but all that appears in the narrative is that they were spared. Those scattered went everywhere preaching. Conversions were effected and churches founded through individuals.

This period is one of transition between the mother church and the works of Paul. (Ch. 13.) Its length, about eight years. Everything recorded in it has a reference to Paul's future work, and in it various changes were effected which made his work possible. The church was gradually educated to the work of Gentile missions. Stages in this preparation appear: (1.) In the formation of the opinion especially among Hellenists, that Judaism was to be abolished. (2.) In the conversion of Gentiles prior to the sending of missionaries. They were in the first instance introduced into the church without formal action on their own part or that of the Apostles. Their reception without circumcision was sanctioned by the vision of Peter in the case of Cornelius, though it was not sanctioned by the whole church, and finally announced till some years later. (3.) In the great widening of the basis of the church, Syria, (Damascus,) Samaria, Judea, Arabia and Rome, received the Word. (4.) In the preparation of the man for the work (Paul,) as the age had been preparing for him.

The history is not a full narrative, but illustrates by striking examples. The work in Samaria and the narrative of Philip and the Eunuch are typical.

II. FIRST EXTENSION TO SAMARIA UNDER PHILIP. Ch. VIII: 4-26. This brings into the narrative an entire change of scene, and introduces to a heathen community. Philip, the agent, is mentioned next to Stephen in the list of deacons, and appears to have been like him in general qualifications. The place to which Philip went is in A. V. called "the city of Samaria." B. and Cod. Sin. give the article, but the weight of evidence is against it. The place designated is by some regarded as Sychar, and by others as Samaria. But from vs. 9, 14, the designation applies to the whole district. V. 25 also indicates that the whole province was evangelized. This rapidity of the spread of the Gospel among Samaritans is due (1) To their previous knowledge of the Scriptures. They worshipped Jehovah and (John 4:25) expected the Messiah. (2) To their knowledge of the life and death of Christ. The memory of His visit to them was also in their minds. As they heard Him gladly then, they would now be willing to listen to His followers. Their susceptibility is shown by the easy triumphs of Simon Magus.

Relation to Cornelius. The relation of these Samaritan converts to the conversion of Cornelius is a matter of importance. Three opinions are held about it. (1) Cornelius was the first Gentile received without circumcision, for the Samaritans were received as circumcised and worshippers of Jehovah. (2) Intermediate: Those who hold that preaching to the Gentiles could be done first only by the Apostles, as in the case of Cornelius, say that the Samaritans were not strict heathen, but occupied an intermediate position. Peter might, therefore, go so far as to receive them after they had already received the Word under Philip. (3) The estimate which was made of the Samaritans indicates that they were virtually Gentiles. They were excluded from the temple and classed among Gentiles both in O. T. and N. T. Christ forbade the disciples to go into any of their villages, and His own visit was an exception. He called the breach between them and the Jews greater than that between Jews and

Gentiles. They were practically in the place of heathen, and therefore Cornelius was not the first Gentile convert. The wall of exclusiveness was broken down. Jew and Gentile were one. The reception of the Gentiles is thus due, not to the agency of the Apostles, but to the inward growth of the church. It was later merely confirmed by the Apostles. This idea of the spontaneous reception of Gentiles is confirmed by Ch. 11: 19, 20. Two parties, Jews and Hellenists, seem to have arisen and exerted their influence. These vs. do not show the chronological relation of the context, they refer back to time of Stephen's death. The Gospel was preached to the Jews, and according to T. R. to the *Ἑλλήμιστας*. If this reading, supported by B. E. G. H. be correct, the verse contradicts the above mode of the spread of the Word. The other reading *Ἑλλήνας* is supported by A. D. and the only coherent reading of Cod. Sin. It is also formed by the internal argument, as it was nothing new that the gospel should be preached to the *Ἑλλήμιστας*. The alterations in MSS. on this verse are explained by the desire to maintain the position of the Apostles as first preachers to Gentiles. The weight of authority thus favors "Greeks" and the argument is confirmed that the extension of the church was due to its inward life and not to the Apostles. This constituted the advance in the church's work. It seems inconceivable that the large body of Christians should confine its labors to Jerusalem. A special revelation to Peter afterwards confirmed the work among the Gentiles. Cornelius is the typical not the first example. He is brought forward to show the divine authority for what the church had already done. This process shows that history or providence is prior to doctrine, opens the way to the doctrine of justification by faith, and thus prepares the way for Paul's teachings on the method and application of salvation.

The part taken by the Apostles after the work began confirmed it. The mother church recognized the conversions in Samaria, and sent down Peter and John, two of the most eminent men of their body, who gave the work the divine sanction. In this way was shown the authority of the Apostles and the spiritual life and unity of the

church. The imparting of the Holy Ghost by the Apostles with the laying on of hands is variously explained. (1.) The ritualistic view makes it the ceremony of Confirmation. The power of imparting the Spirit belonged to the Apostles only, according to this view. The objection to this view is, that according to it these converts had already been baptized and hence saved, before the coming of the Apostles. (2.) Neander distinguishes between the intellectual faith which each convert possessed at baptism, and the spiritual faith which they did not have till Peter and John came with the gift of the Holy Ghost. (3.) Dr. Alexander makes the distinction between the ordinary and extraordinary influences of the spirit, i. e., charismata. The one the converts had when they believed the other was given by Peter and John. This view is confirmed by the effect on Simon Magus. He *saw* the wonders which were done. This distinction between the internal and external gifts of the Holy Spirit is unusual. Baptism and the gift of the Spirit are usually mentioned together. Several reasons appear for it. (1.) It was to show the distinction between true miracles and tricks. Subjects relating to the supernatural were attracting attention among the Samaritans. Philip's miracles were superior to the works of Simon Magus, but there was danger that the people would not distinguish between the two. The effect of Philip's supernatural endowments being reserved till the Apostles came, would show his miracles were from God. (2.) It showed the difference between the internal and external gifts of the Spirit, 1 Cor. 12, shows a desire for what was external and the notion that the two could not be separated. This time and place were good for drawing this important distinction. (3.) It put the Apostles in the proper place of honor and again demonstrated the unity of the church.

First heathen opposition.—Simon Magus. As the whole history is typical in character, the tendencies of the spirit of the world and the spirit of philosophy are presented in conflict with Christianity. These are the chief sources of opposition outside of Judaism. In Judea the spirit of the world is manifested in the case of Ananias and Sapphira. In Samaria the philosophical and worldly

spirit appears in the case of S. Magus. S. Magus occasions the first opposition from a heathen source. He is of great interest historically. He seems to have been a successful juggler. Philip is shown to be the worker of true miracles, under the divine direction, by the command of God respecting his baptism of the eunuch, and he gained greater influence among the people than S. Magus. Rationalists deny the supernatural direction of Philip and assert that both he and S. Magus were working for the ascendancy over the popular mind, that both were prompted by the devil, and that S. Magus being overcome by Philip was baptized. Simon's faith appears to have been not genuine from his conduct. His desire to purchase the gift of the Spirit was the first recorded manifestation of what has become historic under the name of simony. Objection is made to Peter's treatment as mild. Tradition represents Simon as a great heresiarch, combining Oriental and Grecian philosophy with some elements of Christianity into a gnosticism. Justin Martyr says he was from Gitton near Nablus, and Jerome and Irenæus [C. and H.] mention him as the originator of an heretical sect. There is strong evidence that he was a philosophical teacher. A dissolute Gnostic sect in the 2d century called themselves Simonians, of which some regard S. Magus as founder. Tradition also says he followed Peter to Rome, and Justin says he was worshipped as a god, and had a column erected to him. A possible confirmation of the remark may be found in the inscription *Simoni Saneo*, on the fragment of column to an Etruscan deity, recently uncovered. He is said to have studied at Alexandria and to have imbibed Alexandrian philosophy. This system was the same as Valentinus'. It held to the doctrine of emanations of both sexes from God, and the highest emanation was the world-soul, the incarnation of which S. Magus represented himself to be. It is even said he pretended to be Christ. Luke's account seems to confirm the Gnostic idea. He gave out that he was some great one, and the people regarded him as the great power of God, or according to the system, as one of the highest emanations from deity. There is difficulty in deciding what is the truth concerning him.

He was more than juggler, and probably entertained rudimentary Gnostic ideas. In his relation to the Gospel he is typical of heathen philosophy in opposition to Christianity, as death of Stephen represents the bitterness of Judaistic opposition.

III. PHILIP AND THE EUNUCH. 8: 26-40. Philip, after his work in Samaria, was directed by an angel southward toward Gaza. On his way he met the eunuch. The interview and its result next occupy the narrative. Its typical character justifies its place at this point in the history. The conversion of the eunuch is significant of the spread of the Gospel to the ends of the earth. He represented the heathen farthest removed from the Jews. Rationalists say that the narrative, though beautiful, is not historic. The term *Ευνούχος* is differently explained. (1) some take it to indicate that the man was a proselyte, because he was reading the Scriptures, and had been to Jerusalem to worship. (2) Others think it designates him as a court officer. (3) Others take the term in its ordinary sense, and because it makes the man a pagan, consider his conversion as the more remarkable. Eusebius says he was the first uncircumcised heathen converted. If so, his conversion is another anticipation of the typical case of Cornelius. The eunuch was from the island of Meroe, 300 miles up the Nile, where the Candace dynasty reigned, as we learn from Strabo and Dion Cassius. This identification favors the third view, and shows the eunuch as the representative of the Gospel in foreign lands. He came from a wealthy land, the mart of the Indian trade, and as some suppose, the country of Sheba. He traveled in a chariot, significant of his position, and read from LXX. A tradition makes him the founder of the Ethiopian church, though this origin of the church in that country contradicts history. The passage he was reading was Is. 53: 7, 8. His question as to whom the words refer, was of great interest then as now. The Jews attempt to evade the Messianic application. The application suggested by the eunuch was probably the one favored by the Rabbinical authorities of the time. He had perhaps heard of Peter's use of it in reference to Christ. The eunuch earnestly but igno-

rantly referred the question to Philip, who became his "guide," and "preached unto him Jesus." The confession of the eunuch in v. 37 is rejected by the oldest and best MSS., and where it is found, it varies in form. It is however, as old as the time of Irenæus, and may have been inserted here as the formula for baptism to prevent too hasty entrance into the church, as well as to give more evident completeness to the narrative.

Philip went to Azotus, and probably founded the church at the Greek Cæsarea on the coast. As the result of the persecution, the church existed from Damascus to Azotus, and this constitutes the first period of preparation for the work of Paul. The work is now ready for the man.

IV. CONVERSION OF SAUL. Ch. 9: 1-30. This event constitutes the second line of preparation, that of the man for the work. It occurs properly in this part of the narrative because it is one of the parallel lines of preparation. Paul was being prepared personally, while the church was being made ready for him. The time of his conversion was 37 or 38 A. D., (cf. chronology) but it did not occur subsequent to the work of Philip in Samaria. These two events are not successive. The connection of the narrative of the conversion is with ch. 7: 59 and 8: 1-3. The persecution had disappointed its own end: It spread the church, and so the persecutors were obliged to follow. Paul as a persecutor was following it to Damascus with letters of authority from the High Priest, who was at this time Theophilus (37—42 A. D.) Damascus was at this time under Aretas, king of Arabia, 2 Cor. 11: 32. How it was possible at this time for a foreign ruler to be in possession of such a city on Roman territory, appears from the knowledge we have of the ill feeling between Aretas and Herod Antipas, because Herod had repudiated his wife, who was the king's daughter. The withdrawal of the Roman army under Vitellius gave Aretas opportunity to occupy Damascus. His actual possession is confirmed by the fact that no Roman coins of Damascus are found in the reigns of Caligula and Claudius, while coins of Augustus and Tiberius, and again of Nero and his successors, imply that Damascus

was Roman. The coins of Aretas, bearing the inscription *βασιλεως Ἀρετου φιλελληνος*, are by some taken to confirm the Arabian possession, though what the inscription means, is not clear.

The conversion of Saul is made prominent in the narrative. He was a new man for a new work, an additional Apostle for carrying the Gospel to the Gentiles. God works by adaptations. The twelve represented Judaism, and the successors of the ancient history. They were influenced by their education, and did not possess the materials for a Paul. Paul makes the contrast between himself as a persecutor and an Apostle. He was thus specially fitted for his intended work by the fact that his conversion took place just at the time when the new line of work began. The change in him was intellectual as well as spiritual. The doctrine had to be estimated and systematized. It was necessary that he should be free from the doctrinal prejudice of the early Christian church. The special fitness of Paul, however, implies no fraud in the other Apostles. Peter began the work in Palestine. James continued the movement in Judea and especially in Jerusalem. John was reserved till the union of Jews and Gentiles to record the testimony of Christ concerning himself, and to hand down the organized church to the times of the ordinary influence and presence of the Holy Spirit. Paul's specific work was to carry the Gospel to the Gentiles, and for this he was specially fitted by his personal qualifications. There was the necessary time for his preparation before he came to his mission. He was a greater bigot than Gamaliel, Acts 5: 34-39, and 22: 4. He came to Jerusalem probably at the age of 13, (Con. and How.) Cf. ch. 21: 39—22: 3. During the life of Christ he was in Tarsus. He had careful religious training all his life, and received a liberal Greek education in Tarsus, which was the third city in the world, standing next to Alexandria and Athens in intellectual pre-eminence. After his Greek training he went to Jerusalem to receive the Hebrew culture. Besides his intellectual and religious culture, he learned a trade, according to the custom of the time. He was a tent maker. In its civil relations Tarsus was not a

municipium, nor a colonia, but an urbs libera. As such it possessed certain privileges of self-government, but its citizens not on this account possess the Civitas Romana. Paul's citizenship was a family distinction conferred originally, it is supposed, for some unknown consideration, such as money paid or services rendered the government.

The typical importance of Paul's conversion is great. The church is to be instructed by it. The outward signs accompanying it were as remarkable as the inward results. The reasons for the miraculous in it are various. (1) It was necessary to constitute Paul a witness of the resurrection, witness-bearing being the chief element in an Apostle's work. (2) It was necessary to attest his immediate divine call. He was chosen without the agency of the church or the other Apostles. (3) The miraculous was needed to produce a profound sense in his own mind of the divine call. It was not for him as an individual or an ordinary convert, but for him as an Apostle. His testimony concerning Christ was subsequent to that of the other Apostles, and hence was new corroborative proof of the resurrection. The skeptics say that the conversion of Paul was feigned, in his enthusiasm to advance his own ends. But the manner of it takes away the suspicion of hypocrisy on the part of Christians. His call was evidently from God. Its effect on his own mind was too great to be artificial. Whether he had been already in doubt as to the resurrection and the persecution, or whether, as seems to have been the case, his change was instantaneous, from an unquestioning conviction that he was right, in the conflicts later in his life his faith was strengthened by the *manner* of his conversion. In this experience the ordinary process is reversed. Men usually find greater comfort from experience which comes after conversion and confirms it. Paul's conviction of his divine call was confirmed by subsequent visions. Three accounts of his conversion are given. Ch. 9: 3-19; 22: 3-16; 26: 9-21.

Discrepancies are alleged. (1) In 9: 7 it is said, the men heard but did not see. In 22: 9, the men saw but did not hear. (2) In 9: 7 the men are said to have stood,

and Paul to have fallen. In 26 : 14 all are said to have fallen. Explanation : There was no necessity in their seeing Christ or hearing his words to Paul. What is recorded indicates that they saw a light but not a person, and heard a voice but not the words. Besides, the words may be regarded as giving a general statement—an imperfect sense—and in the case of the latter seeming inconsistency, they may indicate successive stages in the event, e. g., all fell at first, then all rose save Paul. Another discrepancy is charged in 22 : 14, 15, and 26 : 16-18, where the same ideas are put into the mouth of Christ and Ananias. But there is no contradiction. Christ spoke by Ananias, or both may have uttered the same words. The account before Agrippa, ch. 26, is abridged. The commission was the same, whether through Christ or Ananias. The vision was sent to Ananias as a Christian to attest the conversion of Paul, as no one would have received him without some such confirmation. Ananias being a man of good repute and zealous for the law (22 : 12) was fitted to introduce Paul to the church. Paul's blindness and restoration to sight were typical of the inward change, and formed basis for the metaphors used later by him in describing his conversion.

Controversy about the supernatural element. The central point in the conversion of Paul was the glory of the ascended Christ. The supernatural is an essential element in it. The dilemma of the rationalists is to do away with the supernatural. They affirm that the main facts of Paul's life are in the admitted epistles without the supernatural element. They exaggerate the influence of Paul by attributing to him what was really the work of Christ, and they account for the spread of the church by the peculiar genius and character of the times. Paul is admitted to be a historical character, and his epistles are regarded as the only genuine account of the history of the church. If this be so, and the gospels are to be thus ignored, there was no original history of Christ, and according to them, it was necessary later that Paul should introduce the supernatural into the origin of Christianity, and hence we have the origin of the Acts. But the great difficulty is to account for Paul's conversion and evade

the supernatural. He was a bitter persecutor and was suddenly changed. His conversion involved the idea of the resurrection of Christ. (1) The resurrection was not due to Paul's natural enthusiasm, for there was no foundation for such a myth in the Jewish idea of the Messiah or in the Apostle's mind. (2) Visionary theory of resurrection will not account for his conversion. This involves the setting aside of the gospels, and leaves no witness among the original twelve, as John in Revelation only implies the immortality of Christ. It leaves Paul the only witness of the resurrection. His statements in Acts are considered unhistoric because of their origin later. His statements in the four admitted epistles constitute the only authority there is for the resurrection. From these the skeptics admit: (1) That Paul was convinced by an apprehension of Christ. 1 Cor. 9:1, 15:3-8; Gal. 1:12. But they say that the other Apostles had seen Christ in the same way, and that the appearance was due to subjective vision. Strauss and Baur say that Paul believed he had seen Christ, but that he saw nothing objective. There was merely a subjective change in his mind similar to what the other Apostles also experienced. In support of this theory it must be shown (1) That the elements of his vision were clearly in his mind; (2) That there was something in his mind to occasion the vision suddenly while he was on the way to Damascus; (3) That Paul was of a visionary turn of mind. Each of these points the rationalists attempt to prove. (1) They say that the dispute in Jerusalem with Stephen concerning Christ brought O. T. texts to Paul's mind, and especially those showing the Messiah as suffering. Isaiah was much in dispute between Jews and Christians after the crucifixion, 2 Cor. 3:14, ff. The O. T. and persecution thus gave important elements to Paul's vision. Also, he must himself have known much of Christ's teachings from those who had seen him. Besides, his Pharisaical culture predisposed him to the idea of sacrifices. If there was a kingdom of righteousness it must be a sacrificial righteousness. He sympathized, they say, with the ethical elements in Christ's teaching, so that if the death of Christ did not interfere he would receive

him as Messiah. (2) The suddenness of the change is accounted for by the remorse of Paul. He was on a journey of persecution that day. Or terror may have been caused by a thunder-storm, sunstroke, head-ache, pain in the eyes, or a fall from his horse—any or several of these would bring his mind to a crisis of reflection, and entirely change his life. (3) In support of the idea that Paul was of a visionary turn of mind the rationalists allege that he constantly refers to these visions afterwards. He was supernaturally sustained all his life, as he thought. On the occasion of one of these visions he states that he did not know whether he was in or out of the body. He had them at every critical period of his life, e. g., the man of Macedonia. They claim that all his visions belonged to the same class, and that therefore his conversion must be attributed to the same cause. This is the turning point in the discussion. It is an unwarranted assumption that the vision at the conversion was of the same sort as came later. (1) Paul always distinguishes in after cases between his immediate sight of Christ and visions. He never says he saw Christ afterwards. His Apostleship is based on the appearance of Christ at his conversion. (2) Paul describes later visions in different terms. 2 Cor. 12: 2 "He was caught up," and dared not report. Hence it was not of the same sort as the one at conversion, as given in Luke's three accounts and Paul's two. Notice, Paul puts his vision of Christ at conversion on the same footing as that appearance of Christ which constituted the other Apostles' witnesses, and attested the truth of the resurrection to the 500 brethren. He appeals to those who had seen Christ before he did. If his apprehension had been merely subjective he would have been contradicted. Of this visionary theory in general it may be remarked. (1) That though it be skillful and curious it is inadequate. Ordinary causes are gradual. A subjective process will not account for so sudden a change. A change from hatred to love would not be brought about by obscure Messianic prophecies. Paul rose beyond and against the teachings of his times. His doctrines cannot be built upon so small a basis. (2) The mental conflict

is entirely an assumption. There is no evidence of a "leading up" of the elements of his Christian character. There is no evidence of doubt as to his previous course, but of clear convictions that he was doing duty 26: 9. (3) The theory is inconsistent with the admitted character of Paul's life. He is logical, clear, analytical, and yet is made an enthusiast and visionary, not knowing what he is about. (4) The theory is unhistorical. It makes Paul the originator of the doctrines and the first mover in the call to the Gentiles. But the doctrines had all been worked out of the facts before the work of Paul. He was merely the formulator of the doctrines. The church held belief in the universality of the new dispensation before Paul was called, and he did not enter on his specific work for years after his conversion. (5) This Tübingen school makes the whole life of Paul and of all Christians to be based on a delusion. (6) The confessed pantheistic motive and philosophical belief in this controversy are enough to prejudice against the theory. Its whole aim is to overthrow the supernatural. Some, as Baur, say the conversion is beyond their comprehension and they refuse to accept it because of philosophical prejudice.

Contradictions between the Acts and the Epistles. Another line of strong effort with the Rationalists is attempt to discover contradictions between the Acts and the Epistles. They claim that the epistles, especially the Galatians, represent Paul as sent only to the Gentiles, and as hostile to the law, while Acts represents him as going first to Jews, and in a conciliatory manner withholding his distinctive doctrines. Galatians, they say, represents him as the opponent of the Apostles, and as emphasizing the doctrine of justification by faith, which is not distinctly mentioned in words of Peter in Acts. As the epistles are genuine and first written, the points of difference between them and Acts are fatal. Acts must be rejected. They attribute its origin to irenic designs between the Petrine and Pauline parties in the church. This argument is fundamental among the skeptics. Gal. 1: 16-24 and Acts 9: 19-26 contain an alleged inconsistency. According to the latter, Paul went to Damascus, stayed

till persecution drove him out, preaching Christ in the synagogues, immediately after conversion. It represents Paul as beginning his ministry among the Jews. According to Galatians, Paul goes at once to the Gentiles, into Arabia for the space of three years. Method of reconciling: It is not a part of Luke's plan to give the details of Paul's life, which is only an incident in the progress Luke records. Luke gives the line of preparation for his work—his conversion, and his call as an Apostle. He mentions his delay at Antioch and Tarsus before the call to his mission. But in Galatians, where Paul is proving the authority of his Apostleship, he must go back to the beginning. These difficulties are natural in the two narrations. But the critics say Acts not only omits, but does not allow place, for the Arabian journey. There is, however, no exegetical difficulty in introducing the journey. It may come before ch. 9: 10, or ch. 9 between vs. 19, 20, or during 23, or after 25. The common method is to introduce the journey after v. 25, immediately after Paul's escape from Damascus. The "many days" of v. 23 would also cover the whole period. The omission of the account of the journey is no reason for alleging that Luke was ignorant of it. Nor if he were ignorant of it, could there be charge brought against his inspiration, for he leaves out many other matters. The locality in Arabia to which Paul went is unknown. If he went to Petræa, he would offend Aretas. If he went to Hauran he would encounter hostile Ebionites. Likewise his reason for going is uncertain. A common view is that he went there for a period of preparation. No church afterward existed there which he could have founded, and he did not enter on the active duties of his work for six or seven years after his conversion. Another view [Meyer] is urged from the context of Gal. 1: 17. It is inferred he went immediately into Arabia to preach, as he had been doing in Damascus immediately after conversion. It seems reasonable to suppose that he preached wherever he went, for we read of his confirming churches in Cilicia, after the first visit to Tarsus subsequent to his conversion. If this be so, it gives another instance of the preaching of the Gospel to the Gentiles

before the conversion of Cornelius. The period seems to have been characteristically one of preparation. The precise time at which it occurred is not known. Another alleged inconsistency is found in the two accounts of the first journey to Jerusalem, Acts 9 : 19-26, Gal. 1 : 18. (1) In Gal. he is said to have gone to see Peter, and saw no other Apostle save James. In Acts he is represented as introduced to the Apostles by Barnabas. (2) If he spent three years before going to Jerusalem, the Apostles would not have been afraid of him. Answer to the first objection is that he was introduced to but two Apostles, or "Apostles" may be taken in the loose sense of Apostolic men, though this use of the term may be objected to, because Barnabas did introduce Paul to those who were Apostles in the strict sense, and Paul claimed equal authority with them. The second objection has no basis. Paul, who had been a persecutor, came as an Apostle and they naturally doubted his conversion. Again it is objected that in Acts 9 : 28, 29 he sees the Apostles and disputes in public, while in Gal. he sees none save Peter and James in private. But here there is no contradiction even literally. Gal. does not deny public teaching in the synagogues. But the skeptics ask how Paul could avoid seeing the other Apostles. He was only two weeks in Jerusalem, an object of suspicion, and laboring among the Hellenists. Besides, the other Apostles may have been away from the city. Another alleged difficulty is found in Gal. 1 : 22, where Paul is said to have been unknown by face to the churches of Judea, while in Acts 26 : 20, he is represented as preaching throughout the coasts of Judea. There again there is no contradiction. In Gal. he is speaking of the origin of his ministry. In Acts he is giving a summary of his whole life. Another difficulty: In Acts 9 : 30 he is left to his own judgment to decide upon fleeing from persecution. In 22 : 17 he is represented as warned by a vision. No contradiction. The persecution warned him of danger, the vision warranted his going. Other and less important objections are made.

Visit to Jerusalem. The time of his visit to Jerusalem was about three years after his conversion, 40 A. D.

The reason for it appears in the necessity for an understanding between him and the other Apostles. The unity of the church demanded it. Schism seemed imminent otherwise. And yet there was no formal recognition of his authority, lest it should be thought he gained it from the Apostles, instead of Christ. Whether Paul's visit was before the conversion of Cornelius is not known, but his ministry to the Gentiles was not recognized for nearly two years after he went to Jerusalem, Gal. 2 : 7. When the Apostles had seen his success, they gave him the right hand of fellowship. They came to a recognition of his specific ministry a long while after his call to it. Paul was led gradually to his work. No work appears under him among the Gentiles till seven years after his conversion. He at first seemed inclined to tarry at Jerusalem. Several visions were given to guide him. The church was being made ready. He does not seem to have begun his distinctively Apostolic work till Barnabas brought him to Antioch. His preparation was long. He spent three years in Tarsus or Cilicia, because he was there from 40 till one year prior to 44, the date of his first journey, Acts 11 : 25-26. There is no account of the founding of the Cilician churches, but from 15 : 41 it is gathered that they were founded by Paul during this residence in Tarsus, as no other date for them suits the narrative better. The two lines of preparation appear throughout, that of the work and the man, and the agency of God's providence is seen in all.

V. THE CONVERSION OF CORNELIUS. 9 : 31—11 : 18.

(1) INTRODUCTORY, ch. 9 : 31-43. This takes the history back to show the condition of the Jewish church, and how it had prospered. Ch. 11 : 1-18 gives the sequel of the conversion, in which Peter answers the objections urged by the Jews against fellowship with the Gentiles, and satisfies their minds. The two miracles in ch. 9 were private in their character, and have no essential bearing on the history. They come in to give us a picture of the Jewish church prior to the commencement of the great work of Paul. It was important that it should not be forgotten. As a result of the miracles the churches grew. The narrative represents them at this point as receiving

many accessions, and shows this to be the reason for selecting and recording these two miracles. The "churches" also, 9:31, had rest or peace. Instead of the plural, however, Cod. Sin. A. B. and C. read "church," and if this be adopted it signifies the essential unity of the body. That the church had peace at this time indicates its internal unity at the time of its enlargement, a fact requiring distinct recognition. By the A. V. the connection of this verse is lost. It apparently refers to the conversion of Paul, and gives the idea that the rest and increase resulted from the change in him. But the verse does not refer to Paul. He had himself suffered in the persecutions which he raised. His influence could not account for such increase. The verse, therefore, is to be taken in connection with the narrative of Stephen's death. It begins a new paragraph in the history. Additional reason for this connecting of v. 31 may be found by remembering that Peter's tour of visitation was prior to Paul's visit to Jerusalem, three years after his conversion, Gal. 1:18. The peace existed before Paul's recognition by Peter and the other Apostles. This fact also shows that Peter's change of mind was not due to the influence of Paul. The conversion of Cornelius was before Peter met Paul. The persecution was lessened because the disciples were driven from Jerusalem and scattered. Besides, peace for the church resulted from a change in the Roman policy. Caligula, (37-40) the ruling emperor, was at first mild toward the Jews, but became cruel, and called for the visit of Philo on behalf of his persecuted countrymen. While the Jews were suffering the Christians were left in comparative peace. Evidence of the peaceful condition appears (1) In Peter's tour of visits. (2) From the formation of churches in Saron, (Acts 9:32,) not previously mentioned. (3) In the grace of the primitive church manifested in the case of Tabitha. (4) In the conversion of the people resulting from conspicuous miracles e. g., the conversion of Eneas and raising of Tabitha. Ch. 9:43 indicates that Peter's Jewish prejudices had been mitigated. Simon's trade was considered unclean by the Jews. Peter's residence with him is significant of the immediately future policy of the church.

(2.) **THE CONVERSION.** Chapter 10 opens with the conversion of Cornelius, the event which gave divine sanction to the admission of the Gentiles, and prepared the way for missions. Its importance appears in its averting schism. Some Gentiles had already been received, and the time of crisis concerning their right to enter the church had now come. Both the Apostles and the Jews must be instructed. An Apostle, therefore, first has it revealed to him that the church is to be gathered from the uncircumcision as well as the circumcision. The conversion of Cornelius was, however, the confirmation, not the initiation of Gentile reception. That he was the first uncircumcised heathen received is still held, but various opinions exist on the matter. Lechler, Alford, Schaff, Baumgarten give contradictory views on this matter, maintaining that the conversion occurred prior to the accessions to the church at Antioch. But it does not appear that the conversion came before the work at Antioch. There was no connection between the two events. One occurred in Palestine at Cæsarea under Peter, the other far north, under other preachers, after Peter went back to Jerusalem. Besides, the movement at Antioch was at first directed specially to the Jews, that at Cæsarea to the Gentiles. The misconception as to Cornelius being the first heathen convert arises from the fact that Luke records it first, and from the assumption that the Apostles must originate every movement. "The case of Cornelius is in no causal relation to the entrance of Gentiles." [Neander.] The Hellenists first made their way among the Gentiles, and gave them the Gospel. The importance of the conversion leads to great circumstantiality in its narration. The conversion is thrice told, the vision thrice repeated, while the conversion of the 5000 at Pentecost is mentioned in a single sentence. The miraculous is made prominent, because a Jew would not give up his exclusive privileges without clear evidence of the divine will.

The selection of the persons concerned is significant. Peter was a recognized leader in the Jewish church, and was therefore a suitable agent to confirm the reception of the Gentiles, where Paul, e. g., would have had no influence.

Cornelius was a representative of the heathen world. He was a Roman soldier, an instrument of Roman power, represented by the fourth beast in the vision of Daniel. He was one of that nation which took away the theocratic power of the Jews—a typical Roman. Besides, he was a representative of the heathen in a moral sense. He was dissatisfied with heathen religion, sympathized with the Jews, was charitable and God-fearing. Some maintain that he was a proselyte of the gate. But the distinction between a proselyte of the gate and a proselyte of righteousness was not till after the Jews came under the power of the Romans. So that if Cornelius was not a proselyte of righteousness, a proselyted Jew, he was a heathen in the Jews' eyes. The Italian band, of which he was a member, constituted the body-guard of the governor. It was a cohort, which was the tenth part of a legion. A cohort consisted of three maniples, and each maniple of two centuries, which originally were made by a hundred men, but later by a number between 60 and 100, and were under command of a centurion.

Revelation was by visions. Cornelius was prepared by prayer. Peter's hunger prepared him for the nature of his vision. The double vision has analogy in the gospels of Mt. and Luke in revelation of the name of Jesus to Joseph and Mary. Cornelius' vision occurred at 3 P. M. Peter's came at noon the next day. A sheet was let down from heaven containing all manner of clean and unclean animals, i. e., specimens. Others say it contained four-footed animals of all sorts or very many kinds, and others say it contained all kinds of four-footed beasts, as well as reptiles and birds.

"Slay and eat" is variously explained. Dr. Alexander says the usual *θύω* is here used in its sense of slaying for sacrifice. Dr. Lange thinks otherwise. It seems to refer, not merely to the satisfaction of his appetite, but to those ceremonial restrictions under which the law of Moses placed the Jews, both in their worship and the daily use of necessary food. Peter was to make his selection from among those animals, either for food or for sacrifice, without distinction as to clean or unclean. Vision was repeated twice. Some think the beasts de-

ascending from heaven are symbolical of the fact that the Gentiles were the offspring of God. Others think the vision was intended to repeal all ceremonial laws. The common view is best, that the ceremonial law with regard to food is taken as representative of all ceremonial requirements. See the teachings of Christ concerning food. If men were separated by the food they ate, when these requirements were abolished, men could come into social intercourse. These distinctions of clean and unclean food were of greatest moment to the Jews. As Peter pondered, the men from Cornelius asked for him. It was shown to him by the Spirit that the three men sought for him, 10:19. The Spirit made the application of his vision to him. He did not go on his own authority. The time at which his vision occurred left time for the journey of the men from Cæsarea to Joppa, a distance of 35 miles.

DISCOURSE OF PETER, 34-43, is similar to that at Pentecost, though the latter is fuller of doctrine. It therefore shows an advance in Peter's views. It was the first discourse delivered to a Gentile congregation. His hearers were Cornelius, his household and his near friends. The advance in Peter's views appears (1) In his knowing now, what he did not know before, and his confession that his mind was changed. (2) Enlarged doctrinal views in connection with truth already revealed. He preached before, salvation by faith and grace—but here, he shows it to be a personal matter. God looks at the heart. He sketches the work of Christ as the basis of universal acceptance. He mentions Christ's prophetic work towards the Jews. He refers to His priestly work in His atoning death and to His kingly office in the exaltation succeeding the resurrection. He is Lord of all. By Him God is to judge world. The condition of salvation is shown to be faith; its application is confessed to be universal. (10: 43) And all this (he says) was foretold by the prophets. Holy Ghost fell on all. This direct divine interposition is a climax of the narrative. Demonstration of the Holy Ghost's presence is in the gift of tongues. This represents the union of the divided human family. Jews and Gentiles have the same Savior, hence this has been well called the "Gentile Pentecost."

(3.) **EFFECT PRODUCED ON THE JEWS.** Ch. XI: 1-18. The Jewish Christians who were brethren were taken as witnesses. The matter of evidence was not left to Peter alone. (10: 23-11: 12.) Peter was taken to task by "them of the circumcision," who represented the party who believed in the necessity of this rite. All in Jerusalem were circumcised. Peter said God had sanctioned the work, showing he was led to higher doctrine by revealed instructions which were given to him personally. Advance here in the mind of the church as well as in the mind of the Apostle. Peter now recalls the truth before taught by Christ. The promise of the Spirit (11: 15, 16). What the Apostles see now, they compare with what they heard before. This is no new truth, but development of the old. This is a fine illustration of the advance in understanding of the truth. Effect of Peter's speech is stated. There was great joy at the reception of Christianity by the Gentiles, which fact proves the humility of Christians at Jerusalem. Such action was in reality a substantial sacrifice on their part. It is objected that this rejoicing is inconsistent with the subsequent jealousy of the Jews, because the Gentiles were received without circumcision.

Ans.: Statement is general. It does not say, all rejoiced. Many did rejoice at the admission of first Gentile to the church. So clearly sanctioned by God. They did not foresee its practical consequences, and they afterwards changed their minds when they saw the Gentiles outnumbering them, and their privileges taken away.

Rationalistic View. Tübingen critics say, the narrative is at variance with the alleged fact that the Gentiles were admitted by Paul. The doctrines of grace are peculiar to Paul, and hence Peter did not arrive at the view exhibited here by a process independently of Paul. Hence this narrative of Luke is pronounced a myth, or regarded, with Baur, as a pious fraud designed to harmonize late differences between Peter and Paul. The nucleus of the myth is Peter's baptism of a Roman proselyte—an incident which attracted great attention. Argument: 1. Peter's position is indisputably inconsistent with Paul's statement regarding him in Galatians 2:

12-14, when the former is represented as fearing to do what he is exhibited in Acts as sanctioning. Ans. Objection is based on a misinterpretation of the passage in Galatians. Then Peter is confessedly inconsistent with *himself*, not with doctrine concerning circumcision. Peter exacted more than he did himself. He acknowledged the inconsistency as recorded in Galatians by his action here as recorded in Acts. Argument 2. Peter's discourse could not have been written before Paul's epistles were written. Its contents are Pauline. Ans.: This is a begging of the question and is not true. Besides, Pauline characteristics not yet reached; people have not come to see the consequences of the admission and of the discourse. Argument 3. There are too many visions. Those of Peter are imitation of Paul's, whose position it was attempted to vindicate. This could be known only to the recipient. Could be accounted for by high state of emotion brought on by fasting. Answer: Two instances so remote from each other could not be explained without involving the supernatural. The two visions authenticate each other as in case of Paul and Ananias. This vision was necessary to produce a change in Peter, as is evident from the narrative in Galatians. Peter could not co-operate with Paul except on ground of such vision. Renan and Tübingen scholars admit the facts—but hold they were perverted by the writer and transformed for basis of reconciliation.

VI. ANTIOCH; XI: 19-30. (43-44 A. D.) Fourth radiation from Jerusalem. Conversion of Gentiles at Antioch did not result from that of Cornelius, because it is said that majority of those who went from Jerusalem to Antioch preached to Jews only. Besides, if conversion of Gentiles resulted from conversion of Cornelius, Peter would in all probability have remained in vicinity of Cæsarea, where one-half of population was pagan, to prosecute the work. Whereas, after his brief mission, confined to one family, he goes to Jerusalem. V. 19 evidently goes back to death of Stephen. If so we have parallel lines of preparation in the church and in the man. Both Paul was now ready for his work, and the whole church ready to accept his teaching. *Place—*

Antioch, which was most suitable, exquisitely situated on the Orontes, 15 miles from the coast; the capital of Syria, the seat of the procurator, the third city in the empire; with a population of half a million; of commercial importance; where Greek element predominated; highly cultivated; wealthy; luxurious; mythological. The Gentile mind sought after solution of great problems of religion in the speculations of philosophy, or skepticism buried them out of sight in immorality. It is impossible to think of the success of the Gospel in the world without changing its center from Jerusalem, which possessed neither the wealth nor the energy adapted to spread of the Gospel. The church then simply awaited the destruction of the city. This apparently jeopardized the unity of the Christian organization. But the mother church at Jerusalem exercised her relative authority. Pains are taken here to illustrate the introduction of the new element. Mother church questions Peter concerning the conversion of Cornelius, and sends Barnabas to Antioch. *Barnabas sent.* The question here raised, why were Apostles not sent, as Peter and John to Samaria, and why was not Barnabas sent by the Apostles. Rationalists say this shows the prejudices of the Apostles against the Gentiles. They would not recognize them as a new party in the church, nor continue the movement. Some say that this proves the Ebionism of the Apostles. True view: There were none but Hellenists engaged in preaching to the Hellenists at Antioch. Barnabas was a Hellenist of Cyprus, ch. 4: 36, and a "good man," that is, liberal, large-hearted. Baumgarten: It shows a conscious reserve and self-denial on the part of the Apostles. Some say that the Apostles felt that their own activities must be directed to Jewish church. They were of opinion that Paul was sufficient for Gentile work. Some: The Apostles lacked true sympathy, yet we see the plan of Christ to separate the growth of the church from their authority, and to pass over the work among the Gentiles to Paul.

Dr. Alexander: "Paul was included in the Apostolic commission with Barnabas, who was authorized by the mother church to associate Paul with him as soon as

he found that the movement at Antioch was genuine." This point is strengthened by the custom of Christ sending the Apostles two by two. The great objection to this view is that it is not in the text. This, however, may be partly met by believing that Paul was away from Jerusalem at the time when Barnabas was sent. Why was Barnabas sent by church and not by Apostles. Some: The message from Antioch comes to the church. She complies. Some: What was done by the church in Jerusalem was done by the Apostles. Great success attended the preaching of Barnabas, the work increased. He went to Tarsus for Saul. They both worked together for a whole year 43, 44, A. D. [Date of Herod's death.]

New name of Christians is connected with the new movement. As the organization was called a church on day of Pentecost. So its members are designated Christians with reference to missionary work. Name was evidently not given by themselves, as it occurs only 3 times in N. T. (Acts 11: 26; 26: 28; 1 Peter 4: 16,) and in those passages applied from without. It did not come from the Jews; for Christ was a Messianic title. They would have likely called them Jesuits. It seems to have been given and chiefly used by pagans. Probably its origin is Roman (Olshausen.) It was not at first given in a good sense though hardly framed out of contempt, Baumgarten, DeWette. Its significance in marking a new era is great. The church required a new name. As long as Christians were confined to Palestine, the Gentiles could see no difference between them and Jews. In Antioch, however, the people were hostile to the-Jews. They now constituted a new body and would refuse to lose their identity among the Jews. The name conveys a deeper meaning. Christ announced that His church should receive the unction of the Holy Spirit. Christ=Messiah=Aointed. Christians aointed by the Spirit in union with Christ. The Jews and Gentiles were fused together. Both are called Christians. In sight of the world they are one body. 2nd chapter of Galatians shows that the two parties continued there in the one church.

Beginning of the church at Antioch is marked by the same graces as the beginning at Jerusalem. Community of goods at Jerusalem has its counterpart in collection made at Antioch for churches in Judea. Here is the obligation to mother church exemplified, and spiritual benefit derived by the Gentiles acknowledged. Likewise is the calling of the Gentiles and their admission to the church sanctioned to Peter by gift of tongues as at Pentecost. The charity thus manifested and thus developed preserved unity of the church which was endangered just now. Paul made collections for this end in various places, to mitigate the jealousy between Jew and Gentile. Calling of the Gentiles indicate that the abrogation of the old system was at hand. Agabus prophesied that a famine was approaching. Now the famine was predicted by Christ to be a precursor of the destruction of Jerusalem. After which event, the temple being razed to the ground, the Jewish religion was virtually abolished. The church at Antioch was founded in view of this destruction.

Offices mentioned. Prophet and elder. Prophet in O. T. was inspired teacher who gave particular attention to prediction of future events; in N. T. this element is subordinate. The case of Agabus is one of the few instances of prediction. *Elders* first mentioned v. 30. This office was borrowed from the synagogue, after the model of which, and not after the model of the temple the Christian church was constituted by the Apostles. Hence the eldership is not mentioned as new. Difficulties: 1. It is alleged that there was no such unusual dearth during the reign of Claudius Cæsar (41-54) who succeeded Caligula. Ans: Four local famines occurred during his reign, which succeeded one another so rapidly, that they may be considered as constituting one continuous, progressive famine. A famine visited Judea and the adjacent countries in 41 A. D., (according to Lardner) or according to others in 44, which is mentioned by Josephus (Ant. 20: 2: 5) as the cause of many deaths, and which is represented by Suetonius and Tacitus as a great dearth which came upon the whole empire in the days of Claudius Cæsar. This gives signifi-

cance to the aid sent from Antioch. It was directed to Judea alone. At this time the dearth in Palestine was specially severe, for Izates, king of Adiabene, and his mother Helena, a Jewish proselyte then at Jerusalem, imported food from Egypt and Cyprus, to be distributed among the people. Josephus (Ant. 20: 2: 5.) 2. Some deny that the church at Antioch was recognized by the church in Jerusalem, claiming that Paul and Barnabas went on a mission independent of the church, and not sent by her. We never read of any aid being sent by the Jews to the Christians. This difficulty is raised by rejection of the narrative. 3. The origin of the name is an anachronism. It is first found in Latin authors (Tacitus and Suetonius) in their description of the burning of Rome under Nero. 4. Paul's visit to Jerusalem is denied because it is passed over in Galatians. Ans.: Paul's object in Galatians is not to enumerate all his visits to Jerusalem. According to the skeptical method, Christianity is divorced from the movement in Jerusalem. It is under the direction of Paul, and opposed to Peter and James in Jerusalem. Some: Paul was appointed to go, but did not, on account of some unknown cause. Skeptics say, if this was not Paul's 2nd visit to Jerusalem, it never occurred, but why not the first? Luke is misled in the narration.

VII. HERODIAN PERSECUTION. Ch. XII. A. D. 44. This is a transition chapter to the ministry of Paul. The advance on previous persecution consists in civil power taking up the sword and combining with Jewish prejudices. This fills up the measure of Jewish iniquity, which was begun by the priests, continued by the people, and favored by the king. The persecution is directed against the heads of the church. The narrative is appropriate just here, it marks the close of the preparatory period. The final rejection of the Jews, the transfer of the church to the Gentiles, brought about by this persecution. "This is the final act of Jewish apostasy." (Baumgarten.) Peter, the Apostle of the Jews, now leaves Jerusalem judicially. (Cf. Matt. 10: 23; Acts 12: 17.) The mission of the Apostles to the 12 tribes of Israel being now accomplished, as a body they withdraw also from Jerusalem,

and go to Gentiles. As Peter's departure from Jerusalem was typical of the rejection of the Jews, so Herod's death symbolized the judgment on the Jews and the final conquest of the church over the world. Hence minuteness of detail is accounted for. Herod was the organ of the people. King of the world, as opposed to the church. *Political Changes.* This Herod appears only here in N. T. He was Agrippa I. son of Aristobulus and Bernice, nephew of Antipas, favorite of Caligula and Claudius. Caligula bestowed upon Herod the tetrarchy of Philip. (Batanea, Trachonitis and Auranitis,) which had been vacant for several years, and also the tetrarchy of Lysanias together with the title of king, (37 A. D.) which had been disused since the days of his grandfather. He also obtained the tetrarchy of Herod Antipas, (Galilee and Perea) whose banishment he had procured. In 41 Claudius gave him Samaria and Judea, so that, like Herod the Great, he ruled over all Palestine. In 44 he died, king of the united kingdom. Through all these intricate changes, Luke carries us without blunders. Herod, unlike the rest of his family, was amiable, and a favorite at Rome. He was a heathen, but became zealot in the religion of the Jews. He is the father of Agrippa II. of Acts. His daughters were Bernice and Drusilla.

The cause of the persecution is unknown. Claudius and Agrippa were favorites of the Jews. Priestly arrogance was sustained, and Jewish hate against the church was fostered. James, son of Zebedee, Matt. 20 : 20, was decapitated. This was the first and only death in the Apostolic band recorded. One request of his mother was fulfilled, Matt. 20 : 21. His brother John survived all the Apostles. It is remarkable that only the death of such a man is recorded, and so briefly. Ans : 1. It is the design of Providence to present church in a spiritual aspect, putting men and organization into the background. 2. The plan of the book is to sketch the growth of Christianity among the Gentiles, as contrasted with personal history. What James did we do not know. Peter was arrested and kept in prison till end of the trial. People were praying at the house of Mary at the

time of his release. Notwithstanding their prayers, they could hardly believe the answer when it came. The deliverance of Peter is by some regarded as mythical, while others attribute the appearance of the angel to his excited imagination. Peter then left the work in the hands of "James and the brethren," and went away to some other place, and where he went is uncertain. Some, as Meyer, say to a hiding place in the city. Some, to Cæsarea; and some to Antioch, from Gal. 2:11. Romish traditions makes him go to Rome and there establish the papal see. Some regard Peter's departure as a final act and judgment. "All the Apostles as a band of workers left Jerusalem at this juncture forever." (Baumgarten.) This involves the necessity of considering James, of 17 v. not an Apostle, but the brother of our Lord, Galatians 1: 19. But the Apostles, including Paul, were present at the Council in Jerusalem. Still Jerusalem retains her position as the mother Church. V. 20. Herod was displeased with them of Tyre and Sidon. The reason is unknown. Their commercial relations made these foreigners glad to sue for peace—as their country was nourished by the king's country. They sent an embassy, "and having made Blastus, the king's chamberlain, their friend, desired peace." There is a difference between Luke and Josephus (Ant xix. : 8, 2) in the account of death of Herod. The latter (1) tells of no embassy and no oration; and but (2) of the appearance of the owl of ill-omen; (3) and mentions only violent abdominal pains. Luke: "he was eaten of worms." These accounts agree in important features and are complementary. The death of Herod was the knell of Jewish independence. Religious oversight was then established by the Romans. Although this oversight was committed, for a time, to Herod of Chalcis, and to Agrippa II., before whom Paul was tried. The death of Herod is set in contrast with the persecution of the brethren and the death of James. In spite of all, the word of the Lord grew and multiplied. This is the key-note to the book of Acts. Luke now resumes the history of the church, with which the events recorded in vs. 19-23, were only indirectly connected.

PART II. PAUL AND THE CHURCH AMONG THE GENTILES. CHS. XIII—XXVIII.

PERIOD I. PAUL'S FIRST MISSIONARY JOURNEY. CHS. 13, 14. A. D. 44—50.

I. APOSTLES CHOSEN FOR THE WORK. CH. XIII.: 1-3. Paul returns to Antioch with Barnabas and Mark. Narrative now turns from Peter to Paul, and from Jerusalem to Antioch. Those holding documentary hypothesis consider chs. 13 and 14, to be incorporated into the narrative of Luke. There are points of analogy between the beginning of church in Jerusalem and at Antioch; (1) great development of charity and Christian love in Antioch flowing in two directions—more catholic and with wider range. Relief sent to the church—missionaries to the heathen world. (2) Manifestation of the Spirit by extraordinary gifts. In Antioch there were prophets and teachers. Holy Ghost remained in the church. "The Holy Ghost said, separate me Barnabas and Saul." Points of contrast. Development of Christianity in Jerusalem more sudden and miraculous than at Antioch, where it is gradual and practical. Predominance of miracles in early period, say some. Analogous with same phenomena at birth of Christ. Contrast explained by the following considerations: In Jerusalem the church was founded by immediate interposition of God Himself. In Antioch the church was founded by an extension of the church in Jerusalem. Jerusalem experienced a Pentecostal outpouring. In Antioch there was the preaching of converts. In Jerusalem the Apostles take the lead. In Antioch Paul does not assume the same absolute control. The church at Antioch acts, though Paul was present. In reality, the church and her ministry are combined. By laying on of hands on Paul and Barnabas; the church recognizes their call to a specific work. It is not an act calling them to a higher office—but an act of separation. Lechler: "Paul here for first time assumes his Apostolic office, on recognition of the church." This is untenable, for he had been already preaching six years as missionary of the church, and had exercised Apostolic

authority. But now he comes to a new stage of his work. Here we see the human and the divine agencies prominent. The Holy Ghost called them to the work—the church acknowledges the divine command. The names of the ministers are Hellenistic, except Manaen, (a Hebrew name), who was foster-brother of Herod Antipas. Paul is mentioned last. The expense of the mission was probably assumed by the church, for when Paul returns he goes to the church to give an account. Such was the first formal foundation of missions, hitherto the gospel had been preached by individuals.

II. THE JOURNEY. XIII: 4—XIV: 28.

(1) PAUL IN CYPRUS. XIII: 4-12. Paul went by Seleucia to Cyprus, whose people had been among the first to preach the Gospel to Antiochians. Reasons for going to Cyprus are: 1. It was near and populous. 2. It was the birth-place of Barnabas. 3. The truth when brought by Barnabas and kinsman Mark, would attract attention of their friends. 4. Some of the Cypriotes were already Christians and preachers of the Word. Cyprus lay westward. Paul's journey and work always lay westward. Renan says, "the direction of his journey was ever controlled by the Roman Empire and Mediterranean Sea." The Gospel was to go from Jerusalem to Rome, and the great sea facilitated communication. After landing at Salamis, Paul and Barnabas preached in the synagogue, and were aided by John Mark, who was a Jerusalem Jew, and who took part in the Jewish work. Paul preached to the Jews at first in Salamis, and elsewhere in every available synagogue. It is objected, 1. that this action of Paul is inconsistent. If he preached to the Jews first, there was nothing new in the Antioch movement, as that had always been customary. (Baur.) This, say the Rationalists, was introduced for irenic purposes, to reconcile the practice of Peter with that of Paul. Ans.: The objection is absurd. Because in Salamis they preached to the Jews first is no proof that Paul's intention was not to preach to the Gentiles. 2. It is objected again that this course is contradictory to Paul's own doctrine in Romans and Galatians regarding the

rejection of the Jews. Ans.: 1. Prophets, Apostles and Christ himself taught that rejection of the Jews was the consequence of their own sins. Jew must yet be first. Rejection of the Gospel at Jerusalem was not merely representative. It is a local, personal, individual matter. The Gospel offered to the Jews everywhere, and rejected everywhere. 2. Rejection of the Jews was not to be final; the offer of Christ must be continued even until now. The Gospel is for individuals, as well as nations. 3. The objection proceeds on a false idea that Paul should go to the Gentiles alone. His Gospel was for all who would accept it. 4. Objection is contrary to Romans 1: 16. This course manifests earnest desire for the salvation of Jews (Rom. 11: 14.) 5. Practical reason. This was best mode of teaching the people. Those in the Jewish synagogues would understand him, and through them an introduction to heathen society would be gained. Paul went westward to Paphos, capital of Cyprus, where lived the ruler, Sergius Paulus, his first heathen convert, and where Elymas, the sorcerer, was struck blind. Acts 13: 6-12. Notice here the accuracy of Luke: It was long thought he was mistaken in calling the governor Sergius Paulus, *ἀνθύπατος*. Augustus divided the provinces of the Roman empire into *provincia senatoria*, and *provincia imperatoria vel Cæsari*, the former being left under the nominal care of the senate, the latter under the direct control of the emperor. To the former, the senate sent officers for one year, called *ἀνθύπατοι*, or proconsuls. Those sent to command in the latter were called proprætors. Now Cyprus was an imperial province, reserved by Augustus for himself, and of course as such would be governed by proprætors, such as Pilate, Festus, Felix, and not by proconsuls or *ἀνθύπατοι*. But shortly before this time, as is expressly stated by Strabo, Dion Cassius, Cyprus was restored to the senate, and hence was governed now by a proconsul or *ἀνθύπατος*. In confirmation of the minute accuracy of Luke, coins of Proculus, his successor, have been found in this place stamped with the Latin (proconsul) and with the Greek (*ἀνθύπατος*) name. The miracle of blindness is rejected by the skeptics, who allege that

it was borrowed from Paul's own experience, and that the analogy between Paul and Elymas, and Peter and Simon Magnus, betrays artifice and apologetic design. Ans.: Analogy exists, because the work was the same, and magicians were numerous. Paul assumes a new attitude now in the missionary work in relation to Barnabas and the other Apostolic workers. Hitherto he has been subordinate. He was mentioned last among the prophets and teachers of Antioch. He has risen to prominence by successive steps. This prominence is recognized by the facts of his life, by change of name, and order in which it is mentioned. It is now "Paul and Barnabas," except in Acts 15: 25, where the old order is used, as being familiar to the people. A notable miracle marks the outset of his leadership, and this important conversion manifests the presence of the Spirit. Whether the name Paul is now assumed on account of his Roman citizenship or whether in honor of the proconsul, it makes a new era in his life. It makes the turning-point between Saul's activity among his own countrymen, and Paul's new labors among the Jews. There was doubtless a corresponding subjective change at this time. He was filled with the Holy Ghost.

(2) PAUL IN ASIA MINOR. XIII: 13—XIV: 26. Leaving Cyprus, they cross to Pamphylia and Pisidia, points next west to Cilicia, where they had been before. Paul's object is to establish a continuous line of churches as centers of Christian influence, westward over all Asia Minor, before he goes to Europe. Church commenced in Jerusalem, and extended to Rome and Spain. This general plan shows itself more clearly in second journey. Mark left them at Perga. An act strongly disapproved of by Paul (15: 38), as shown by his refusal to associate with him on next journey, though a full reconciliation took place between them afterwards, cf. Col. 4: 10, 11 and 2 Tim. 4: 11. Reasons for Mark's course: 1. He was a near relative of Barnabas, (a sister's son), and was jealous of the change in relative position of Paul and Barnabas. 2. Was a Jerusalem Jew, and not ready for such success among the heathen. (More probable). He agreed with the principle, but was alarmed at the results.

3. Mark was tired of his work, and shrank from the dangers and fatigues that lay before him.

PAUL AT ANTIOCH IN PISIDIA. XIII: 13-52. The best account of their labor in Asia Minor, is that of the work at Antioch of Pisidia, where was founded the first church in a heathen city. Antioch was a Roman colony so similar in customs and style to the mother city that Augustus called it "Little Rome." Of commercial importance, and though composed principally of Greeks, it had a synagogue of Jews, which Paul entered, and where he was invited to speak. The whole region round was priest-ridden, especially Phrygia. (Date—about 14 years after Pentecost.) *First Sermon of Paul* shows development of doctrine. It should be studied in connection with discourse of Peter, ch. 2; with that of Stephen, ch. 7; and with Epistles of Paul. (17-22.) He runs over the history of Israel to connect the offer of Christ with O. T., and to refer every change to the immediate agency of God. Sovereignty of God is the thread running through the whole sermon. God chose them. Some say this is the first clear enunciation of the doctrine of free grace and divine sovereignty. (23-25.) He passes along the line of judges and of kings till he comes to David. He naturally speaks of "David's son," v. 23. He shows that Jesus fulfilled the prophecies and types centering in David. (24, 25.) Gives history of John the Baptist. (26-29.) He was rejected at Jerusalem. He is now offered to you in Antioch. This is a striking point in the discourse. They would naturally say: If Christ has been rejected by the heads of our church at Jerusalem, is it safe for us to accept Him, a man humbly born and ignominiously put to death?" Hence Paul proceeds to the resurrection, to overcome the unfavorable effect produced by considering his birth and death. (30-37.) (a) Paul was himself a witness of the resurrection. (b) He appeals to prophecy to confirm what he says. (Ps. 2; Ps. 16). Which is same argument as Peter used. (vs. 38-41.) Remission of sin and justification by faith alone. Law could not justify. Pauline doctrine doctrine not set forth by Peter. He closes discourse with a warning to avoid judgment. Tübingen scholars reject

this discourse as unPauline. Peter in his sermon is made to talk like a Pauline Christian; so Paul is here made to speak in a Jewish Christian tone. He does not begin his discourse, which evinces an entire lack of Paul's manner, as one would suspect the author of epistle to Romans would. The discourse is a mere echo of those of Peter and Stephen. The latter's speech gives the historical part, the former's supplies the resurrection, rather than the death of Christ (which is Paul's favorite,) to urge an acceptance of the Gospel. The terms introduced at the close are from Paul, "justification by faith," and are used to conceal the object of the writer. It was necessary to do so, to give Pauline tone to the discourse.

Ans. 1. In Stephen's and Paul's discourses, references to Old Testament were necessary. Both end with David. Doubtless Stephen's address did affect Paul, (7-58.) They are not the same. Their distinct characteristics justify the originality of each. Paul makes every change in history due to God; Stephen does not. It is thought that Stephen represents every change as punitive. (7: 43) Paul's address is to conciliate. (13-38.) 2. Difference between Peter and Paul appears in allusion to John Baptist. Peter omits it at Pentecost; mentions it at conversion of Cornelius, when he merely uses it as a date. (10: 37.) Paul uses it for doctrinal purposes, to prove the sin of those addressed, the necessity of repentance, and as a testimony to Jesus Christ. The prominence given to the resurrection is the main argument for Petrine character of this discourse. Paul uniformly presents the death of Christ as ground of atonement. Peter adduces the resurrection. Olshausen: The death of Christ was reserved at first, because offensive to the Jews. The resurrection was a more inviting theme, which was exhibited as an evidence of Christ's glory. Against the charge it may be urged, 1. It is based on rejection of Peter's epistles, which are confessedly Pauline, then the death of Christ is emphasized. 2. This objection makes no allowance for circumstances. Paul here speaks to those who hear him for first time, hence he represents facts best calculated to accredit Christ as Messiah. (Peter did the same.) In his epistles the truth is developed and

systematized. 3. His death is referred to in what is said of the persecution (13: 28.) 4. Allusion to justification by faith is said to be a forgery from the epistles of Paul. An attempt on part of Luke to impart a Pauline tone to the discourse. (a) Peter had preached remission of sins. Paul preaches justification by faith. (b) Refers all change to God's sovereignty. (c) He offers Jesus not as Christ, but as Savior of all who repent and believe. (d) He draws a contrast between justification by law and justification by faith. The only exception is "every one that *believeth*." 5. Peter and Paul refer to same prophecies. These are the very ones wanted in both cases. These were the common battleground where both might enter. Similarity is to be expected. It is the same Gospel, and the same period. There is conspicuous variety in that. "Let the discourse be compared with Peter's sermons and with Paul's epistles, we find the same difference as circumstances would lead us to expect." (Alexander.)

Tendency Theory of the Tübingen School. Similarity is the principal basis of this theory. Conscious assimilation is carried out in details. It is of later composition. It misrepresents the history of the church so as to accord with the growing union of the church. The church at first was Ebionite. Early church in Judea never held to divinity of Christ, or to any of Paul's distinctive doctrines. Hence Paul was at discord, when at Jerusalem, with the Jews and the early church. Now the Jewish restrictions must be eliminated,—and Luke makes the effort to rewrite the history (in Gospel and Acts) to represent a certain idea of the church. The history was written to represent a certain doctrine or tendency, and assimilates evidence. Peter's supernatural acts are according to this theory untrue. They have their origin in the mythical tendency of the times and in the alleged necessity of connecting the early history of the church with the miraculous. These recorded miracles of Peter must find their counterpart in the life of Paul. The grounds for belief in this assimilation which skeptics allege are: Peter and John heal man born lame. So Paul at Lystra. Peter and Simon Magus analogous to

Paul and Elymas. Shadow of Peter had its counterpart in bringing handkerchief to Paul at Ephesus. Peter raises Tabitha; Paul raises Eutychus. Peter was worshiped by Cornelius; Paul at Lystra. Peter was saved by advice of Gamaliel. Paul by the outcries between Pharisees and Sadducees. The gift of tongues and of the Holy Spirit follows the blessing of both. All is done skilfully. The artifice is in the representation, and not in the reading. Sufferings of Paul are similar to those of Peter and of the early Christian community. Stephen was stoned. So was Paul. Peter and Paul both imprisoned—both miraculously delivered—one in Jerusalem—the other in Philippi. Hence it follows: 1. Account of the persecution must be doubted. 2. Persecutions of Paul must have been ignored by Luke—they are never alluded to in Acts. Paul complains of bodily weakness in Acts, no mention of it. In Acts Paul is made to approach Jewish modes of thought. His arguments used in Acts distinct from those used in epistles. At Athens he preaches monotheism. Peter is Paulinized. He first brought in the Gentiles. The journey to Arabia is left out of Acts, so that Peter may bring in the first Gentile. Paul is a seer of visions. Peter must have visions also. Hence both had a double vision. Paul's controversies with Jews at Rome, Corinth, etc., are omitted—as is the conflict with Peter recorded in Galatians. Most remarkable of all, Titus is not mentioned by Luke. Ans. in general: 1. Much of the alleged similarity is forced. What connection is there between the stoning of Paul and the stoning of Stephen? 2. Paul's concession to Judaism is no more than natural, considering his birth and early training. He circumcised Timothy, (16: 3.) This was a matter of expediency. A heathen minister would have been an offense to the Jews. Titus was not circumcised, because a principle was involved. 3. As to his visits to Jerusalem, they are mentioned in the most casual manner in Acts. One visit (18-22) is passed over. Controversies are passed over: (a) This is not in accordance with the plan of the book. (b) It was not his plan to mention the collection to "the poor saints in Jerusalem," Rom. 15: 26; 1 Cor. 16: 1; 2 Cor. 9: 1; Gal. 2: 10; though

he did mention the one in Antioch for the churches in Judea. 4. Similarity of the speeches due to Luke, who freely reported them. We have not the *ipsissima verba*. The speeches are characteristic. This appears further from a comparison with epistles of both Apostles. Doctrine of Justification and Atonement; (Acts 10: 36 and Romans 1.) There are miracles of Paul in the epistles. Unity of the doctrines, similarity of circumstances, identity of office and work, is the real explanation. The differences are as many and as great as the resemblances, and the book is inartificial.

Effect of the work at Antioch. Gentile church was founded. The whole region was evangelized. V. 42. Jews, Synagogue, Gentiles, these terms are interpolations *ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων* is found only in G., which the *textus receptus* follows. Simple *αὐτῶν* is supported by A., B., C., D., E., Vulgate, Cod. Sin., Text of Chrysostom, Lachmann, Tischendorf, Alford. *Τὰ ἔθνη* is found in G., omitted in A., B., C., D., E., Cod. Sin. *Αὐτῶν παρεχόμενοι*. Expression indefinite, probably has for its subject the mixed congregations. Then we read *ἐξιόντων αὐτῶν*. "Now as they were going out of the synagogue they besought," i. e., not the Gentiles, whose case comes in afterward, but the mixed congregation of Jews and proselytes, to whom the discourse had been addressed. Next Sabbath the whole city came to hear them. This shows the favorable impression made, and that the fields were whitening to the harvest. The Jews took alarm, and sought to excite a persecution; but as Antioch was a Roman colony they dared not openly persecute, hence they resorted to intrigue. There were in the city women of the better class, more devout than the men, proselytes to Judaism. Through these, Jews influenced the chief men and instigated persecution, which resulted in Paul's flight to Iconium.

B. PAUL AT ICONIUM. CH. XIV: 1-5. Iconium was a populous city, 45 miles S. E. from Pisidian Antioch. It largely contributed to the consolidation of the Turkish empire. It was the capital of the Seljukian sultans. It was not a colony now, but had a population similar to that of Antioch. Same results followed, the city was

divided. Preachers were assaulted and fled to Derbe and Lystra, 30 miles south of Iconium. They visited through the country round about. Population was ruder and less Greek.

C. PAUL AT LYSTRA. CH. XIV: 6-21. At Lystra, Paul heals the impotent man. Heathen mythology was still exerting its influence. The legend of the visit of Jupiter and Mercurius to that part of the country was current. His temple stood in front of the gates of the city. The people sought to pay divine honors to Paul, who, being the chief speaker, was called Mercurius, and to Barnabas, who, from his commanding mien (Chrysostom) was called Jupiter. The forenamed legend accounts for the identification. The apparent delay on part of Paul and Barnabas in preventing the offering of sacrifice is explained from the following facts. The people spoke a barbarous dialect, the speech of Lycaonia. P. and B. did not understand it. The gift of tongues appears not to have been bestowed for preaching the Gospel. Paul spoke in Greek, which would not be easily understood. To put a stop to the ceremony, they rush in among the people and "rend their clothes." Persecution drove them out of Lystra. Jews come from Antioch and Iconium and appeal to the mob. Paul was stoned, and drawn out of the city as dead. They fly to Derbe, where they meet with success and where the account of the first missionary journey ended.

D. THE RETURN. CH. XIV: 21-26. The Apostles return via Lystra, Iconium and Antioch, confirming, exhorting and ordaining elders.

3. PAUL AGAIN WITH THE CHURCH AT ANTIOCH. After each journey, Paul returns to Antioch. (1.) He makes Antioch the central point for the sake of preserving the unity of the church, From this he carries forth life to all points on his circuit. (2.) He returns over the same road, that beginnings of work might be consolidated. (3.) We see early evidence of organization. "They ordained elders in every church." These churches, left for years to themselves, must have been organized. Important questions: What were the elders? What is the meaning of "ordained?"

Was "ordination" an Apostolic act, or does the expression include the church. [These questions belong to another chair of the seminary, and cannot be discussed here.] Ch. 16 shows us how these churches grew in Paul's absence. Timothy was now living in Lystra or Derbe. He was a convert, well reported of there. On Paul's next visit he attached himself to his service. (4.) Four independent churches were established by this tour. Remarkable readiness to receive the Gospel is shown. (5.) The Jews of the *διασπορά*, in their spirit of opposition, manifested the same disposition as those in Jerusalem. Paul was even more persecuted in remote regions than were Peter and James in Jerusalem. These churches probably did not belong to Galatia, according to N. T. usage.

PERIOD II. THE COUNCIL OF JERUSALEM. Acts XV: 1-35. [Gal. 2: 1-11.] This event marks a crisis in Apostolic history. It was not occasioned by a few bigots: the causes are to be found in the historic condition of the times. The transition from Ritual to Gospel was not yet complete. The question is, Shall the church be cumbered with O. T. forms? It is a question between authority and Christian liberty. Ritual had power of divine sanction as well as of family ties and national pride. Its previous advantage to the church argued its continued preservation. The system was rooted in human nature, as history shows, e. g., Sacramentarian controversy. Success of church was at stake. If circumcision was imposed on all converts, Christianity would be limited, or else a schism would ensue. Already they had two kinds of religion, and two centers of influence established at Jerusalem and Antioch. There was imminent danger, therefore, that Gentiles would revolt from Jerusalem and Jewish churches degenerate to sectarianism. *Relation of Apostles to question.* Peter and Paul had acted as though all could become Christians. The pouring out of the Spirit on the Gentiles had divinely authorized this position. The liberality of the churches in Jerusalem is evinced in their rejoicing at the work of Paul and Barnabas among the Gentiles. Acts 15: 3; Gal. 1: 21. But at Antioch there was a circumcision party opposed

to Peter, who, even after the baptism of Cornelius, continued to preach to Jews only. These were strengthened by emissaries sent from Jerusalem, who, however, were not commissioned by the Apostles (15: 5,) but represented a discontented minority. Paul's mission to Asia put a new face on the question. The Gentiles were becoming more numerous in the churches than the Jews. The church at Jerusalem was losing prominence and hopes of restoring national honor were endangered. Those who rejoiced at the baptism of Cornelius now upbraid, and the Jewish Christians are roused to concerted action.

V. 2. Excitement ran high. There is no evidence that the Pharisaic sect had much success at Antioch. The mode in which the difficulty is met: The Apostles as a body might have bound the church by a decree, but they recognize the enlightening presence of the Spirit in the church; opinions of the body of believers must not be forced. Intelligent conviction is required. A council was therefore called to decide the matter. This council was truly a representative assembly, (v. 12, 25, 26) composed of delegates from the two great centers Jerusalem and Antioch, and other neighboring places, and representing the whole membership, Apostles, elders and brethren.

The Judaizers held to the necessity of circumcision and observance of the law of Moses. They held that salvation is secured by faith in Christ, but that faith comes only through circumcision, (analogous to Ritualists of the present day.) Therefore circumcision represented their whole system. The Apostles were all on one side. According to Paul, circumcision is a matter of choice. Notice here the connection between the history and the doctrine: 1. Peter's speech is the most advanced statement of the doctrine of grace yet made. He had said before that the Gentiles must be received on equal terms, but never that the Jews could be saved without circumcision, nor that the law was a burden. He contrasts law and grace, saying that they as well as Gentiles must be saved by grace alone, that circumcision was of no advantage to them. This Pauline contrast between

law and grace is new to Peter. His work hitherto had been to secure faith in the Jews, now he comes to adjudicate between differences in doctrine. 2. Connection between history and doctrine is further shown by the fact that although Paul and Barnabas do not agree, there is no argument or discussion of principles in the council, but simply a statement of the case by Peter showing that the facts contain the doctrine. James then shows that the doctrine thus attested by God was not new, but that it was a fulfillment of prophecy, (Amos 9: 11, 12.) And proposes action on the part of the council. A decree is then formulated. (Vs. 20, 29.) With reference to this decree the question arises, Why should fornication be classed in the same category with things of no moral character? Two views: 1. Forced interpretation by those who reject the history. They say that James means to place fornication and eating meats on the same level; therefore the account is unhistorical. But true interpretation is his motive to urge the Gentiles to restrict their liberties whether as to things moral or ritual. These things were connected with idolatry, and therefore especially hateful to the Jews. Fornication was very common and regarded by the heathen as venial. View of Lipsius. These demands are the same as those made on proselytes of the gate. The basis of the demand is sanctity of blood. Fornication is therefore forbidden as a defilement of blood. Inference: This would admit uncircumcised Gentile converts to nothing more than they had always enjoyed, and therefore the narrative does not teach that Jerusalem Apostles came to Paul's views. Church converts were only admitted to privileges of Gentile converts. The reason for these requirements James gives in v. 21, i. e., either law is kept in remembrance by the people, and therefore the Gentiles would abstain from what the law forbids, or the verse is an answer to the objection that admitting the Gentiles is a dishonor to Moses. "But no," says James, "for Moses is read in the synagogues every Sabbath day."

2nd. The resolution was a compromise. All agree in the principle of salvation by faith, but there were certain things to be voluntarily conceded on both sides. Jews

were to retain their ceremonies, and Gentiles to give up what was offensive. Paul applied same principle in Corinth. Concession is here mutual. This brings about union, and separates Gentiles from heathen friends, and restricts social customs tending to sin.

Lipsius: Decree impossible because contradicted in Galatians. If circumcised Christ will profit nothing. Here he says it is indifferent, therefore this decree is incorporated in the history by the pseudo-Luke. Baur says it was invented for conciliatory purposes.

But this explanation is inadequate. Decree does not involve Gentile equality as being the design of book of Acts. Decree was only enforced in the Jewish church. Resolutions were embodied in a paper addressed to churches in Antioch, Syria and Cilicia. Churches founded by Paul in Asia Minor were not included, being distant, and it may have been intended only for Palestine, hence Paul does not mention it in his epistles. Some date it subsequent to the epistle of James. Supposed to be drawn up by him, and sent by Judas and Silas (Jerusalem Apostles) to the churches, to whom it gave great consolation. The rights of the Gentiles were now ensured.

Harmony of Acts and Galatians. Gal. II: 1-11. Paul's own account of his visit to the council at Jerusalem is here given with additional details. Identity with Acts 15 disputed. Luke records five visits of Paul to Jerusalem after his conversion. (1st.) From Damascus, (Acts 9: 26.) (2nd.) From Antioch before missionary journey, (11: 30.) (3rd.) To council at Jerusalem after first missionary journey, (15.) (4th.) From Corinth after second, (18: 21.) (5th.) After the third journey, (21: 17.)

The first is not the same as the Galatian visit, (Gal. 2: 1,) because it is mentioned as distinct. Nor is it the same fifth, because Paul was imprisoned, and could not return to Antioch. Leaving out these two visits, three remain to be accounted for.

2nd visit. Calvin says that Galatian visit (2: 1,) is identified with that from Antioch with contributions. Also argued that it is mentioned 2nd in Galatians and is here 2nd. Baur says it was necessary for Paul to enume-

rate all his visits to Jerusalem in his epistle to Galatians. There he says "14 years after," hence journey in Acts never occurred. Is this to be reckoned from conversion or from visit in context? "14 years after, I went to Jerusalem," if reckoned from journey in context, would be 30 A. D., entirely too early. He does not use the word *δεύτερον*, but *πάλιν*. Wieseler dates from Acts 18: 21, A. D. 54, and places the conversion A. D. 40. He identifies the Galatian visit with Acts 18: 21. But Paul did not need to give all his journeys. He is proving his Apostolic authority, not giving an account of his life. Visit with contributions had no bearing on his argument for Apostolic authority. The second visit mentioned in Acts is therefore not the same as second in Galatians. For the 3rd visit: Majority of authorities identify this with 2nd in Galatians. (1.) It suits chronology with regard to the council. (2.) Barnabas accompanied Paul to Jerusalem, and returned to Antioch with him, (2: 13.) But afterwards separated from him, (Acts 15.) It is not likely they came together again to go to Jerusalem. (3.) Internal evidence. Both accounts agree as to the object of the visit. In Acts he comes up to settle the relation of the Gentile converts to the church, which involved the validity of Paul's claim to Apostleship. If the dispute is settled there, Gentile converts are recognized. Galatians has to do with the personal question of his authority as the Apostle of the Gentiles. Which the Galatians called in question. (4) Galatians 2 cannot refer to a later visit than Acts 15, because it is impossible that Paul should have omitted that visit from his argument in Galatians. For 4th visit: Acts 18: 21: Gal. 2: 1. The visit in Acts 18: 21, was to the feast, and not from Antioch, but from Ephesus, and not accompanied by Barnabas, but by Aquila and Priscilla. Wieseler concedes the principle in dispute in saying that the two passages cannot be harmonized. This is yielding the most important point. He argues from the differences and tries to meet the skeptical argument by denying the identity. Baur's use of the passage.—He says that the epistle to Galatians affords the chief proof that Peter and primitive Christianity was Ebionistic and hostile to Paul,

and this passage especially. Argument. (1.) In Acts 15 Paul and Barnabas are sent to Jerusalem by the church ; in Gal. 2 they go up by revelation. The account in Acts involves recognition of Paul's authority. Paul and Barnabas are commissioned to make known decree. It is claimed that the object is to show that Paul is dependent on Peter. According to Galatians Paul is mischief-maker, disobedient to authority he had already recognized. But there is no contradiction. Paul might fear to subject his authority to question without revelation. He does not give details because not necessary. Account in Galatians is supplementary to Acts. (2.) The second and most obvious difference is that Acts 15 describes a public and formal transaction, and makes no mention of private intercourse with the Apostles. Galatians insists that it was private *κατ' ἰδίαν*, and no mention is made of public intercourse. But there is no contradiction. We are not to take *κατ' ἰδίαν* as meaning "one by one," "separately," but "private conference between me and them." This does not exclude public intercourse. The one account does not deny what is in the other. It is Luke's purpose to give public meeting: Paul's private acts are not in his plan. But Paul must state his personal relations. Objected: Why did he not tell the Galatians of the decree of the council? (a) His argument is his personal treatment; more to this point how Peter and James received him. (b) History of the council was well known to the Galatians. Ellicott, Meyer and Lightfoot say that Galatians refers also to public transactions. (2: 2.) "Told to them," i. e., Christians at Jerusalem, not solely to the Apostles as related by Luke. Objection. He had met Peter and James before, but there was something new to demand attention, for there were large accessions to the church from the Gentiles. Hence reason for second journey to Jerusalem. (3.) No mention made of the case of Titus in Acts, but in Gal. 2: 3 it is said that Paul took him with him as a type of the uncircumcised Greek. According to Galatians Paul resists circumcising, but afterwards, Acts 16: 3, he circumcises Timothy. Objected that Acts passes over in silence the case of Titus because there was a quarrel,

and so there is an inconsistency. Wieseler solves the difficulty chronologically, putting case of Timothy *prior* in accordance with Acts 16 and the refusal to circumcise Titus *later*. This marks a higher ground reached by the Apostles. Objected. This implies a change of principle. But true explanation is that the question of circumcision was the chief one of the time. Titus was a pure Greek, while Timothy was a Jew by his mother, and therefore his circumcision a case of charity. (4.) Personal relations between Paul and the other Apostles are given differently in the two accounts. In Acts very friendly. Peter uses Pauline terms, but in Galatians Paul speaks of them slightly as having withstood him. The Jerusalem Apostles are identified by him with the extreme Judaizers. The phrase "seemeth to be something" is a false translation. It is not contemptuous. The Greek means "they were what they seemed;" and thus emphasizes their authority. Even these had given their assent to Paul. So they cannot be identified with his opponents. (5.) Peter refused to eat with the Gentiles just after the council. Some say that this is incredible; it must have been before the council and not after. For after the council had given its decision he could have no fear of incurring the displeasure of James. Wieseler argues that the quarrel in Galatians happened before the council, and after Paul's visit in Acts 18.

Gal. 2: 13. Shows that Barnabas does not agree with Paul. Just after the council in Acts there is given the quarrel of Barnabas with Paul. This is probably the same dispute, and agrees with Mark's conduct in the case. But Peter's conduct does not prove he did not agree to the decision of the council. The narrative in Galatians proves this quarrel was not a division in doctrine and principle. Paul's charge upon Peter is that he did not live up to what he himself required of the Gentiles, therefore the charge is Peter's inconsistent personal practices. Baur objects:—Why does Acts not mention this quarrel? He says that the omission is intentional, as if the quarrel was merely a trifling difference in regard to Mark. It is further argued by some that the quarrel does show a difference of belief, as Peter still continued

to preach to the Jews. These same differences bear with increasing force against James in Acts, because he favors Paul, yet insists that the Gentiles should observe the Mosaic law. (6.) Doctrinal position different. Acts makes Paul allow circumcision. In Galatians no compromise. Answer: In Acts the parties are the Church against Paul, but in Galatians it is the Judaizers or individual enemies against Paul. In Acts he does not allow Gentiles to compromise their liberty in use of meats, and classes fornication along with them; (hence the latter is morally impure, which he denies in Corinthians;) yet in Acts 21 submits to ordinances and allows Gentile converts to be subjected to them. Acts says the decree pacified the churches: yet in the epistles it is never mentioned, but Paul takes opposite ground to it. The charge is not only one of inconsistency, but if Acts is true, he was guilty of intentional suppression of the most important point with his enemies. Wieseler's view is that Gal. 2 is later than Acts 15. The decree had temporary force, but the boldness of the Judaizers had forced Paul to higher ground. But this admits change of ground. Paul's gospel is a new thing. Jewish Christians believed in Messiah's death and resurrection as testimony to the law. The Gentiles were to be brought in at the second advent. Paul is gradually emancipated from Jewish prejudices. Pressure is brought to bear upon him at Antioch, and this is the turning point. He sees the danger of ritual observance, and declares circumcision opposed to the freedom of the Gospel. He goes to Jerusalem to be at council with the other Apostles, taking Titus with him as specimen of a Greek convert. Apostles are convinced that a great work is going on. They agree to stand aloof, but still adhere to the doctrine of circumcision. They tell him to work on alone. The extreme Judaizers do not go so far. None of them recognize Paul's Apostleship, nor that his converts are members of the Christian church, but they merely admit them to the position of "proselytes of the gate." The conversion of the Gentiles is with them a mere side issue. From this point, henceforth, a split is recognized in the Jewish Church. Lipsius thus far differs from

Baur in his new view as to the creed of Acts 15, (which is that the decree of the Council is false). Baur rejects, Lipsius accepts it. In other particulars they agree. Wieseler yields the question that there is a change of doctrine. At next conference (Gal. 2) higher ground is taken. The interval, however, is too short for such a change. It is not probable that the circumcision of Jewish Christians was prohibited when Gal. was written. Lightfoot says there is no real inconsistency, only a difference of tone. In Acts it is conciliatory, and in Gal. severe. In Gal. Paul speaks, and in Acts he consents, and Apostles speak. In Acts, the whole Jewish church party is addressed, and honest conviction is appealed to. In Gal., persistent enemies and deniers of the truth are the parties. In Acts, circumcision is an allowable custom, in Gal. it is an enforced ritualism, but the doctrine is the same. In Acts, liberty is recognized, for concessions are asked for charity's sake, but there is no difference in doctrine. The epistles establish the points given in Acts. All the Apostles (Acts 15) lay the same foundation for salvation as Paul does in Gal. Our knowledge of the intention of Paul depends upon epistles as well as upon Acts. In Romans he admits prior right of the Jews,—is a Jew to the Jews. This one change is against him. So in Corinthians Paul allows the use of meats forbidden in Acts. No difference in principle but in application. Voluntary compromises were regulated by circumstances. This question in Europe has assumed different proportions. It could not be expected that Jewish rules would be observed in Gentile society. The eating of meats with reference to idolatry is all one, but not with reference to Jewish circumstances. Doctrinal ground is the same, for practice is declared to be indifferent. But Paul never mentions the Council in Gal. or Cor. because he assumes this was well known, or he may have avoided reference to it out of regard to his own independent authority. The whole system of modern attack on N. T. canon fails at this point. Baur quotes contemporary literature, and attempts to show that the abandonment of Jewish customs was gradual. Hence Acts belongs to later times, when Jews had become more

liberal. (Vide Lightfoot, Gal.) Bringing in Gentiles was great triumph of the church, example of the power of love, sacrifice of personal opinion, pride of birth and nationality. All O. T. traditions on one side, all hatred of Jews by Gentiles on the other. It was the conspicuous fact of the time. Lightfoot says: "To impose circumcision, would deny that Gospel was a new covenant." If the initiatory rite of the old economy be denied, there is involved the principles which become dogmas of the system of grace. Controversy would thus have been perpetuated. Yet sacrifices were united in one and the same church with culture and freedom, and not by Apostolic authority or union in external worship, but by moulding power of faith and love. Peter's course at Antioch is an illustration. 1. It shows that the effect of the decree was to admit Gentile Christians to absolute equality. 2. It illustrates the persistency of the Judaizing party. Their position is henceforth changed. Those who opposed Paul become actively hostile to the Apostles and church—become Pharisees and separatists. 3. It illustrates the difference effected by a change of locality. Although there were Jews at Antioch, Peter ate with the Gentiles, but when Jews came from Jerusalem, he refused to do so. Some try to prove that Peter was right, and that being inspired, his conduct is for our example, but this overlooks the fact, that 1. Example is only binding when it can be proved that it was so intended, and inspiration does not secure infallibility in personal conduct. Wieseler finds a difficulty in collating Gal. 2; Acts 18: 21, and 1 Cor. 16. In Gal. 2: 10 we learn that at the council Paul was exhorted to remember the poor. Paul said that he had already done so, (Gal. 2: 10). But, it is urged, collections were not made until after the council (1 Cor. 16, and Acts 18: 21). But Paul had already previously made some collections, (e. g., Acts 11: 29), and this charity served to mitigate in some degree the evils incident upon the controversy.

PERIOD III. SECOND JOURNEY. Acts XV: 36—XVIII: 22. A. D. 51–53. Comprises two great events. The Gospel is carried to Europe, and Paul begins to write his epistles. The wisdom of Providence in the choice of

time is apparent. The security of the Gentiles is attained and their freedom established. A continuous line of churches is established from Antioch westward. Next comes Greece, more remote from Jerusalem. Philippi, Thessalonica, Corinth and Athens open a new stage. In this emergency and extremity of the church there was a necessity for Paul's letters. New complications arise which are treated in the epistles. In the increase of doctrinal discussion and in the internal development of N. T. doctrine we see adaptation to the times. The history of the church precedes the doctrine. This the proper date of the epistles. From historical illustration and recognition of doctrine of grace we pass to argumentative epistles, because opponents continue their attacks. Epistle to Galatians now becomes possible, but not before Jewish opposition calls forth that which the church is now prepared to receive, justification by faith and sanctification by grace alone. The development of the doctrine follows step by step the progress of the church. Proposition for a journey originates with Paul. Barnabas insists on taking Mark, Paul refuses, and a separation ensues which results in widening the work. Little of Barnabas is now known. He went to Cyprus, but it is not known whether he desired to form a new church. Paul's desire is to visit old churches. He takes with him Silas, who had been sent from Jerusalem to Antioch with the decree. Paul hastily passes through Syria and Cilicia, confirming the churches. This is the first mention of churches in Cilicia. Probably founded when Paul was in Tarsus. Hence we should not limit the progress of the church to the history in Acts. Confirming here not restricted to Catechists. Some think that it includes the establishment of new churches. Shows that Paul came to strengthen them. (Chapter 16.) Coming to Derbe and Lystra they find Timothy. Some say his home was in Lystra, because the nearest antecedent to "there" is Lystra. Others say Derbe. There was no synagogue in Lystra. Yet Timothy was reared in the faith. ("Paul's son in the faith,") hence converted, probably, on Paul's first tour. Paul now circumcises him to give him access to the Jews. This act shows that Paul was not bound

by forms concerning circumcision. Good effect of the decree is mentioned v. 4. They next pass through Phrygia and Galatia. The narrative moves rapidly over this part of the journey. Although large churches were founded, and that of Galatia by Paul personally, where he was well received, yet it is not mentioned here by Luke. We learn from Galatians that Paul was now in bad health. Why is Luke so brief here? 1. The churches of Galatia are associated with the bitterest conflict of Paul's life, therefore Paul compromised, and Luke does not mention it. 2. It is said Galatia was out of the line of subsequent development of the church, and its history is of use chiefly for doctrinal purposes. 3. As neither Acts nor Galatians mentions any great cities in which churches were formed, many small churches came into existence, and it was not in Luke's plan to notice them.

Mode by which journey to Europe was determined. It was supernatural. Paul designed to go to the west coast of Asia Minor, but the Holy Spirit forbade him. It was either a direct communication or an unusual providential hindrance. They intended to go to Bithynia, but the Spirit suffered them not, and they came to Troas, where Paul had a vision which explained previous hindrances. Troas was a Roman colony, scene of oldest contact between Asia and Europe. The call comes from Macedonia, probably because nearest land to Europe, and occupying a position of mediation. It was the stronghold of Roman domination in the East. Population simple and trustworthy. The church in Philippi purest in N. T. and most beloved by Paul. Renan compares its inhabitants to German peasantry.

Authorship and sources of Acts. Here in v. 12 we meet for the first time, the first person plural "we endeavored," "we came." These "we" passages are 16: 10-15; 20: 5-15; 21: 1-18 and 27: 1-28. This opens up two important questions as to authorship and sources of the book. The old opinion is that the companion was an eye-witness. Schleiermacher says MSS. left by Timothy, and incorporated by Luke into the narrative. This is Documentary Theory. Inasmuch as comparison of style

reveals no difference, therefore he concludes that the whole book was written by Timothy. Silas is sometimes singled out as the author. But 1. Timothy is not the author. There is no break in the narrative where foreign document could be introduced. 2. Phenomenon ceases at Philippi, but Timothy goes with Paul to Thessalonica, and then to Berea he is not mentioned till 19: 22, when sent from Paul at Corinth. He was not separated from Paul all that time. A most important event occurs when Timothy is away, (uproar at Ephesus, v. 23-41.) 3. Chapter 20: 1-3. Timothy is with Paul. Yet there is no minuteness of detail. Eighteen months condensed in 3 verses. 4. "We" occurs when Timothy is included in the list of companions of Paul sent away, yet "we" remain. Silas could not have remained, for after chapter 18 he does not appear in Acts. Common view is that Luke is the author. One question remaining is this: Was Luke the author only of the "we" passages? Were these documents worked over by the pseudo-Luke, and the "we" passages retained by his (Luke's) authority to conciliate parties in the church? They say that documents were left by Luke, and afterwards incorporated by a later writer. But on this assumption the style should differ. Hence a rewriting by the compiler. This is to get a late date for Acts. It is not later than the year A. D. 80. And this argument is derived from the language. According to which a late authority rewrites the "we" passages, thus coming over to apologetic ground. If a traveling companion, he would have written more graphically in many places. The answer is he was eye-witness, but not on every occasion. Paul mentions Luke in his epistles, but this view is not concurred in by the Rationalists. The same man writes the whole book. Real proof of authorship lies in perfect uniformity and constant tradition. Two great lines of discrimination. The assimilation of Peter to Paul, and the authorship of "we" passages. We see the providential purpose of Luke in joining Paul just here. Paul on the eve of a great advance. Doctrinal points mainly settled. The church must be established in Europe, where it should find its chief seat.

This gives Luke a fine point of view of the stages of Paul's work. In his writing, he looks back, and is thus able to understand the relations of his views. It is the history of the extension of the church to the Gentiles, and establishment of the doctrine of grace. Luke's Greek culture and Paul's companionship well fit him to be the historian of the N. T.

They came with a fair wind to Neapolis, which is not an influential place, thence to Philippi. Here the first church was founded by Paul in Europe. Some argue from epistle to Romans and decree of Claudius, A. D. 54, that the church at Rome was established before this. "First city;" not the capital, nor the first to which Paul came but first in importance. Gold mines in the vicinity. Here a battle was fought A. D. 42 between Brutus and Cassius and Octavius and Antony. Augustus made it a colony. It was a center of military power and had the *jus Italicum*, i. e., privileges of Roman citizenship and exemption from land tax; as such both exempted from scourging, and in ordinary cases from arrest, and entitled to appeal from the local magistrate to the emperor. This gave the church protection, and prepared for Paul's appeal to Cæsar. Here Paul came in contact with Roman Governor. Antioch. Pisidia and Iconium were colonies, but not mentioned because no contact with authorities. There were few Jews here and no synagogue, but they had erected a house of worship near the river. *Προσευχή* means "prayer-place," occurs 34 times in the N. T. and generally in this sense. Lydia, or the woman of Lydia, was baptized here and her whole house. First mention of baptism in Paul's journeys. Girl with spirit of divination. Contact of Christianity with heathenism. Divination conducted under the auspices of Apollo, very attractive to the heathen mind. On the way to the *προσευχή* Paul is molested by a girl possessed of the spirit of divination: an evil spirit, but people thought it was the spirit of Apollo. The state of this "female slave," resembled the phenomena of somnambulism. She had probably frequent opportunities of hearing Paul, and his words had left an impression on her heart. In her convulsive fits these impressions were revived, and mingling

what she had heard from Paul, with her own heathenish notions, she frequently followed the preachers to the *προσευχή* crying after them, (v. 17.) Do Luke and Paul teach that the spirit of divination was a reality? Yes: there is no mere juggling here. A demon is cast out of the girl; and Paul says in Corinthians that the heathen sacrifice to devils when they sacrifice to idols. Two alternatives are here presented: 1. Either idols were mere cheats; then this case and those of Christ involved no more than heathen oracles. Thus all may be referred to natural causes; or 2. If this was a devil, then what the people generally thought was under the control of oracles was the work of demons. This does not naturally follow as an exegetical fact in this case. In Luke 11: 19: "By whom do your sons cast them out?" Christ teaches that demons are intelligences, and the belief is common that the N. T. recognizes that the sorceries of the heathen were not altogether unreal, but presided over by Satan, who used religious belief of the people to lead them away from God.

Persecution from heathen sources now begins. Persecution by the Pharisees was based on religious grounds: that from the Romans not till later. They prided themselves on their tolerance. Persecution because of refusal to recognize heathen sacrifices was not begun till much later. Here, as in Ephesus, the motive is selfish and monetary. Owners of the girl had lost their trade. So avarice to-day is the motive in heathen lands. The pretext was, that the Christians taught what was unlawful for Romans to believe. But this was an appeal to prejudice. Any worship not authorized by the state was forbidden, but Jewish religion was authorized, and Jews and Christians were yet classed together, therefore the charge was illegal, no breach of the law was established. Magistrates carried away by excitement. Paul and Silas stripped, and beaten, and cast into prison. Luke and Timothy are not mentioned. The jailor's is the second family baptized. Magistrates in the morning command release of the prisoners. Some think they were terrified by the earthquake. Others, that they intended from the first to release them, and their motive in scourging and

imprisoning them was to protect them from the mob. Paul refuses to go. Why does he appeal now, and not before he suffered the abuse? Probably out of regard for the welfare of the church. The fear into which the magistrates were thrown was not without its value. A hold was thus gained upon the people. The church was left on better footing, and put in a position of honour, and Roman law protects Christianity on its first entrance into Europe. Skeptics say this is not like human nature. Paul waits for the Spirit's direction. They now leave the city. Here the narrative resumes the third person. Inference is that Luke remained behind and rejoined Paul (chapter 20 : 5., A. D. 58,) just before the arrest. During this interval of seven years Luke takes charge of the Philippian church. Neander thinks Timothy is left also. Instruction here. He trains them as helpers, and thus multiplies his influence when he himself is forced to leave. The skeptics repudiate the whole narrative at Philippi, or deride the supernatural element. Paul alone entered Europe, deserted by the other Apostles, in opposition to them and to the Jewish church. They say all the incidents of the narrative unnatural. Miracles unnecessary. Prayer by night, and earthquake shaking off the shackles, and his appeal to Roman citizenship, unlikely and untrue. The tendency is to honor Paul and assimilate him to Peter in his deliverance from prison, ch. 12.

Journey to Thessalonica, Berea, Athens. Ch. XVII. Thessalonica (17 : 1-9) When they had passed through Amphipolis they came to Thessalonica, where was the synagogue of the Jews. This determined the character of persecution. Many Jews settled there. A place of great political importance. Its situation determined its subsequent importance. At the head of the Thermaic gulf, and the highway between the Adriatic and the Hellespont. The old name was Therma, given because of the warm springs in the neighborhood. After death of Alexander many Jews went there. It was the center of the whole country, and prominent in the history of the church. It is now called Salonica. Ranks next Constantinople. Population from 60,000 to 70,000. The account of Paul's labors at Thessalonica instructive

through brief. Founding of the church and personal incidents present his mode of labor. He preached in synagogue. There were conversions among Jews, proselytes and chief women. (Acts 17 : 4.) The epistles which supplement the account in Acts inform us of Gentile converts. (1 Thess. 2 : 11, 14.) Some came directly from the heathen, so exhortations are adapted to a church composed of Gentiles and Jews. This a general type of church's composition. The companions of Paul were Silas, and probably Timothy. The latter was with him just before. From the epistles we learn that he supported himself by manual labor. His trade was that of a tent-maker. In Thessalonica he labored day and night. (1 Thess. 2 : 9 ; 2 Thess. 3 : 7-10.) This was his usual practice. Referred to in 2 Cor. and Acts 20. Exception is made in case of Philippi. Phil. 4, 15, 16. While in Thessalonica, he receives aid from Philippi and also when in Rome. The reason is that hostility did not exist at Philippi. We learn from the epistles that the church was organized and officers appointed. (1 Thess. 5 : 12.) There were also extraordinary manifestations of the Holy Spirit. (vs. 19, 20.) Objection is raised to the fact that Paul preached three Sabbaths in the synagogue. It is said that this is too short a time for so much work. But this does not exclude labor out of the synagogue. He may have preached elsewhere on other Sabbaths. Progress of the church must not be judged as related to ordinary means. Doctrine of Paul at Thessalonica : 1. We have it in Acts 17 : 3. Christ must suffer and rise again from the dead. He opens up the Messianic doctrine from the prophecies of the O. T. The humility and death of the Messiah a great stumbling-block to the Jews. Paul shows that O. T. teaches the necessity for Christ to suffer and rise again. Therefore the necessity for Christ's sufferings is established. Interesting point is that Paul here dwells on this particular. He also teaches that this Jesus was Christ. This is an advance on Peter's and other previous discourses. This is all from Acts. 2. From the epistles. He insists upon the doctrine of salvation by faith, and the necessity of holiness of life. This against the Pharisaic influence in the church, (2 Thess. 2 : 12.) and to pre-

vent antinomian abuse of the doctrine. This was a mistake which the Gentiles were apt to make. Paul shows that holiness of life must accompany faith. He exhorts them to avoid fornication and extortion. Notice how historical necessity of the church led to development of doctrine. Here was a practical necessity arising out of antinomian views. 3. From the epistles. The doctrine of the second coming of Christ, and the resurrection. Error on this subject was the main reason for the epistles. He dwelt on this subject (1.) because the doctrine of the suffering Messiah seemed contrary to the predictions of his reign. He showed that Christ's kingdom should still be glorious, although he should first suffer. (2.) Also the presence of personal persecution led him to the comfort of this doctrine. Persecution was an obscuration of divine power and glory. It needed explanation (1 Thess. 2: 1-8.) 4. Doctrine of Christ's resurrection could not be dwelt on without dwelling on the resurrection of the believer also. 1 Thess. 4: 14. It was too early for Judean controversy to have reached these remote churches. This throws light on the account of persecution in Acts. Persecution which drove Paul from Thessalonica was not the usual Jewish charge, nor that at Philippi, but *treason*. They accuse Paul of being a political disturber. "These do contrary to the decrees of Cæsar, saying that there is another king, one Jesus." This troubled rulers and people. Paul's doctrine of the reign of Christ was perverted, as antagonistic to Cæsar. Natural that this charge might originate. Method of Jewish leaders different in this case from any previous ones. They stirred up persons of the baser sort, and assaulted the house of Jason. The intention was not to mob the Apostle, as would be inferred from A. V. Thessalonica was not a colony, governed by a triumvirate, but a free city. The assembly of the people was its chief governing body. They took Jason and exacted security from him. The brethren sent Paul and Silas by night to Berea. Critics raise two objections. 1. Too early in Paul's ministry for Jews to say that he had turned the world upside down. Answer: Illustrates rapidity of success and fear of the Jews. 2. Political ground of per-

secution was not made till close of 2nd century. Answer : But the *Government* did not persecute till then, and the life of Christ shows the persecution of the Jews was foreshadowed by their conduct.

Paul at Berea. XVII: 10-14. 30 miles southwest of Thessalonica. Not mentioned elsewhere in N. T. People of high character. They searched the Scriptures, and therefore many believed among the proselytes and upper class of women. Renan remarks : Why is this church not mentioned elsewhere? Some say they were safe from future opposition, or they were merged into the church of the Thessalonians. The Jews from Thessalonica pursued Paul to Berea, and raised persecution against him. The same method is there employed for stirring up the people. Paul escapes from Macedonia to Greece. Silas and Timothy remain. This is the end of his first Macedonian mission. He left his work involved. Yet this is one of the best results of his life. None of the other churches which he founded have the character the N. T. gives these churches, for sympathy, liberality and orthodoxy. Did Paul go by land or sea? V. 14. ὥς "as it were" does not affirm or deny. Probably by sea. Easiest way and no intervening cities mentioned. Comes to Greece proper.

Paul at Athens. XVII: 15-34. Berean companions leave him, with message to Silas and Timothy to rejoin him, which they do when he reaches Corinth. The purity of the Gospel is secured before it is preached to the cultured Greeks at Athens and Alexandria. Paul now stands before a highly cultured, philosophic people. The discourse is given in full, but no church founded either here or at Alexandria. Not many wise were called in Paul's own day. The Gospel had less influence in Alexandria than in any city elsewhere. Athens and Alexandria were the only great cities where the Gospel did not take root. They were not so receptive, and the simplicity of the Gospel was the longer preserved from the taint of philosophy. These cities were so imbued with pride of intellect that they could not receive Christianity. Later period of Paul's life full of the evil effects arising from the mixture of Christianity and philosophy.

If the head schools of Athens had first become Christian, then how different would have been the result. The Athenian treatment of Paul is gentlemanly. There is manifested curiosity and refined sarcasm. He is not arrested, but politely asked to go to the Areopagus. Polite insincerity, "we will hear thee again." The Areopagus, a supreme court with independent jurisdiction and unlimited power. Baur says Acts describes a trial. It is a question whether the court was present or not. Of the four schools, only two are mentioned in this account, those of Zeno and Epicurus. The Lyceum and Academy and Agora lay further out. They are selected as examples of the antagonism of philosophy to Christianity, (See Lightfoot on Paul, and Seneca, Com. on Philippians.) Paul stood in the midst of Mars Hill. The temples of Mars and Eumenides were below him. Colossus of Minerva near by, standing almost beneath its shade. Saw succession of rich statues—the works of Phidias. Saw objects of devotion in the grand temple of Theseus. All this enhanced by coloring of gold and silver. The city was wholly given to idolatry. His position illustrates the declaration of God the Creator, before the flood. He does not begin therefore with the O. T. and prove that Jesus was the Messiah, nor does he show God's abhorrence of idolatry, but he is conciliatory and complimentary in tone. "Too superstitious," means very devout in fear of the gods. To the fourth century this was the recognized boast of the Athenians. "*The unknown God*" should be "*an unknown God*." There were many altars to unknown Gods. The definite article implies a specific altar. Among the heathen there was uncertainty as to what deity must be propitiated. In pagan writers it is "*unknown Gods*," plural. In description, the plural is used instead of the singular, and singular instead of plural. So Paul saw one such altar, or the inscription may have been in the plural. Baur says, it is instruction put in Paul's mouth, in making the people worshippers of Jehovah. Paul does not identify Jehovah with their gods. He appeals to that which is common to all men, viz., the sense of dependence, which even polytheism recognizes, and declares the *revealed* God

the only satisfaction. "Him declare I unto you." From this he goes on to truths common to natural and revealed religion. He exhibits the fundamental truths of Christianity, Theology, Anthropology and Christology. (Vs. 24, 25.) He sets forth God as creator. Their gods were deified men. Stoics thought that God was the spirit of the universe. Matter inseparable from deity. Reuter says that the Stoics were Pantheists. Epicureans were Atheistical materialists. The reception of a personal Savior was the first necessary truth for these men. In v. 25 the doctrine of Providence is taught, "He giveth all things," as creation was taught in v. 24. (Vs. 26-28.) Anthropology. The unity of the race, "Made all of one blood" opposed to their idea of having sprung from the soil, and of divine appointment, (vs. 29-31.) The moral government of God is taught. Idolatry before allowed, but now men are commanded to repent, because of judgment of which the resurrection of Jesus is the proof. Stoics thought that the soul would be burned. Resurrection disbelieved in as an irrational idea. To the Epicureans pleasure not duty was the motive of exertion. Pain was not an evil. Principle the same as that of the Sensualist. In future there would be no soul without a body. Both perish together. Hence to the Stoics the resurrection was absurd. These the two ruling principles against which Christianity has to contend. Renan says the speech is that of a rude iconoclast, substituting for truth of reason the superstitions of judgment. Baur says that it is artificial. The design was to prove that Christianity was superior to philosophy in its chief seat. The whole story of the Areopagus arises from the tradition that the Areopagite Dionysius was the first bishop of Athens. The introduction of the resurrection was impossible at this time. The converts made to idolatry and philosophy were the last to yield. Athens the last great city where a church was founded. Paul passes on to Corinth, where he wrote the second epistle to Thessalonians. Paul now becomes secondary to his epistles.

SCHEME OF THE EPISTLES, ACCORDING TO HILGENFELD.

I. *Apostolic Times.*

1. Paul and his Epistles.

1 Thessalonians.

Galatians.

1 Corinthians.

2 Corinthians.

Romans.

Philemon.

Philippians.

—
Hebrews.

2. Original Apostles and Apostolic men.

John and Apocalypse.

Matthew and his Gospel.

Mark and his Gospel.

James and his Epistle.

3. Union-Paulinism.

Luke and his Gospel.

The Acts.

II. *Sub-Apostolic Times.*

Peter and his 1st Epistle.

2 Thessalonians.

Colossians.

Ephesians.

The Deutero-Johannic writings.

{ Epistles of John.

{ Gospel of John.

Jude and his Epistles.

The Pastoral Epistles.

2 Peter.

FIRST GROUP.

EPISTLES TO THESSALONIANS. Special introduction takes up two classes of facts. 1. Time and place, authenticity, canonicity, occasion and design of each epistle. Also outline view of the principal characteris-

tics of the epistles. 2. The historical facts therein recorded, additional and supplementary. Confirmatory apparently contradictory. This constitutes an important part of Apologetics. Upon denial of this harmony rests the Tübingen theory. Each epistle may be regarded as throwing light on passages in Acts, e. g., 1. The character of the church to which the epistle was addressed; 2. They illustrate the founding of the church to which they were addressed, and the condition of the church from which they were sent. More is known of Paul from his letters than from Acts. They show the state of his mind and the glow of his feeling.

FIRST EPISTLE TO THE THESSALONIANS. *Time and place of composition* of first ep. to Thessalonians. Probably early part of the stay (18 mos.) in Corinth. (Acts 18 : 1-18.) The occasion was the arrival of Timothy from Thessalonica with news. (1 Thess. 3 : 6.) A later date is assigned by some. Either during an unrecorded journey from Antioch to Greece (Acts 18 : 23), or during his three months' stay in Greece (Acts 21 : 3). The passages on which the theory is based are, 1. 1 Thess. 1 : 7, 8. The argument is that this implies that churches had been founded in Corinth, and allows time for the fame of the Thessalonian churches to be spread in those places. But six months was sufficient, and Corinth was a central place. 2. 1 Thess. 3 : 1, 2, 6. Paul and Timothy were in Athens when the letter was written. But we know that Timothy and Silas had been left in Berea (Acts 17 : 15, 16), and had rejoined Paul in Corinth. The reference in 1 Thess. 3 : 6 must be to a later visit to Athens recorded in Acts 20. But, either Timothy accompanied Paul to Athens, and was immediately sent back to Thessalonica, and rejoined him at Corinth; or Paul left him in Berea, sends for him from Athens, and rejoins him at Corinth. Sylvanus also with him when the letter was written, and he is not mentioned after this visit to Corinth. Acts 18 : 5 and 2 Cor. 1 : 19 identify the company at Corinth at this time. 3. 1 Thess. 4 : 13. Said to imply that time had elapsed for members of the church to die; but a few months may have been sufficient for this, or the anxiety may have been hypothetical—in prospect of

death. Earlier date probable, because the circumstances of the Thessalonian visit were prominently before his mind, causing him his great anxiety to return. Therefore must be soon after his leaving them. Again, the state of the church indicates the early stage of Christian life. No special interest in great controversy is manifested. Great simplicity, as in church at Philippi. The nature of their difficulty such as arises at the beginning of the life of a church. (Compare 1 Thess. 1 : 6-9 ; 2 : 13, 14, 16 ; 3 : 2-5.) The first difficulty arose in connection with the Advent. It was too early for Judean controversy to reach the Macedonian churches. The conclusion is thus almost certain that the epistle was written when Paul came to Corinth in the fall of 52 A. D. We know it was the fall, because he stayed 18 months and left in the spring (Acts 18 : 21,) to attend the Passover. The subscription in the A. V. to the effect that the letter was "from Athens," is derived from Theodoret. This opinion is based on a mistaken understanding of 1 Thess. 3 : 6. It is correct to place this epistle in the first list. Notice that the date is only approximate. Besides information above illustrating Acts 17, we learn that severe persecution continued (2 Thess. 2 : 14 ; 3 : 3 ; 1 : 6), and we also learn of their endurance (1 : 3, 4, 9, 10). Persecution arose, not from the government, but from the Jews who were in a position to stir up great difficulties. They could perpetuate persecutions and render Gentile Christians unpopular. Their patience is commended, and their steadfastness, of which Timothy brought information, is a matter of admiration. Paul was sent away from Thessalonica by night, and it is interesting to combine the statement in the epistles of his desire to return. (1 Thess. 2 : 17 ; 3 : 10.) The views by which they were brought to steadfastness are important. Reference is made to their charity and faith (1 : 3), to their deficiencies and tendencies to corruption. The sins of the heathen were not entirely given up by them. We find the evils of Corinth here—fornication, and covetousness (4 : 3-8), and dissension and disregard of church authority (5 : 12, 13). Especially fanatical opinion and disquiet on the subject of the Second Advent. (5 : 11, 12.) They

were in sorrow, as those who had no hope in regard to their departed friends, lest they should not share in the benefits of the Advent. (4 : 13.) The object of writing is to exhort against these sins and instruct them concerning the Advent.

Canonicity and Authenticity. External testimony is very abundant. Chief witnesses go back as far as Tertullian. Not often quoted in the 2nd century, but in Syriac, Latin and Muratori Canon, also evidence from the number of Paul's epistles. The Tübingen school are the only objectors. Schrader, and especially Baur, apply to the epistles of Paul in general the two fundamental canons of historical criticism : 1. The doctrine of Christ's divinity, not taught by Christ or Apostles, hence any book that makes Christ divine belongs to later period. 2. All books not presenting a division between Paul and Jerusalem Apostles are not genuine. The primitive church was essentially Jewish, and the twelve Apostles all of this type. Paul in advocating the universal character of the church creates a split. The two opposing tendencies co-existed in the church. Those books are genuine which admit this appearance of difference. To retain authority in the church, books were ascribed to the Apostles. Thus Acts was written. Three classes of books result from the application of these canons. 1. Gal., Cor. and Romans are genuine. 2. Ephesians, Colossians, Philippians, Philemon and Thess. are Pauline, but belong to a later date. 3. The Pastoral Epistles are evidently spurious. Baur styles the first class *ὁμολογούμενα*, the second class *ἀντιλεγόμενα*, and the Pastorals belong to the *νῶθα*. Some admit 1 Thess., Eph., and Philemon, but they are rejected because they do not contain the controversy. Argument against 1 Thess. is (1) that it contains nothing of doctrinal importance, therefore not genuine. But Paul did not need to write only argument and doctrine. The epistle was written to meet the difficulties in the church. (2) A mere spinning out of Acts 17, with additions from 1 Cor. which treats of the resurrection. The constant repetition of the phrase "ye know" is noticeable. But Paul had recently left them and was in close sympathy with them. Correspondence is natural to narra-

tives of the same events. Therefore the similarity to Luke's history confirms rather than invalidates its genuineness. (3) Unpauline in style. There is an absence of his particular expressions, special phrases and second clauses. Answer (a) The inconsistency of the objectors, any resemblance proves an imitation, any difference an unsuccessful forgery; (b) no greater difference from Paul's acknowledged epistles, than is common to all acknowledged books. Every acknowledged epistle has peculiarities found in no other. The difference of style further accounted for by the absence of the polemic element; there was no need for polemic style as in other letters. His opponents were Jews not Jewish Christians, hence doctrine of justification is not so prominent as Advent. Controversy with Jews had not yet reached Europe—never much in Macedonia. They continued persecutors of Paul throughout, and he holds Jewish Christians in Judea as examples. They say Saul would not hold them examples for anything. (4) He says things that are untrue of a church so recently founded. This argument answered above. (5) Chapter 4: 14–18, concerning the Second Advent. This was the motive of the whole epistle. Objected (a) that his manner of presenting this topic is unlike his manner of presenting it elsewhere. He does not go into detail. It is treated in the Jewish Rabbinical style, pomp, etc., the same writer could not have written this and 1 Cor. 15. This description is natural in the early history of the church. The subject of the resurrection was matter of the earliest preaching, hence the first difficulties arose about it, and was the subject of the earliest letters. Difficulty had been settled once and needed not to be referred to again. Paley says that later writers would not speak of Paul as expecting immediate Advent after these expectations have been proved unfounded.

ANALYSIS OF THE FIRST EPISTLE.

[Ellicott's Analysis.]

OBJECTS OF THE EPISTLES:

I. To console:

- (1.) In reference to certain external trials and afflictions, (ch. 2: 14, sq.)

- (2.) In reference to internal trials arising from anxieties as to the state of their departed friends, (ch. 4, sq.)

II. To admonish :

- (1.) With reference to grave moral principles, (ch. 4 : 1 sq.)
 (2.) With reference to Christian watchfulness, (ch. 5 : 1 sq.)
 (3.) With reference to various practical duties, (ch. 5 : 14 sq.)

Analysis.

1. I : 1. Apostolic Address and Salutation.
2. I : 2-10. We thank God for your spiritual progress. The manner in which we preached and ye heard is now well known to all men.
3. II : 1-12. Our entrance was not empty ; we neither beguiled you nor were burdensome, but toiled bravely and encouraged you both by actions and words.
4. II : 13-16. We thank God that ye received our preaching. Ye suffered from your own people as we did from the Jews.
5. II : 17-20. I endeavored to see you but was hindered by Satan. Ye truly are our crown and glory.
6. III : 1-5. As we could not forbear any longer, we sent Timothy to reassure you in your affliction.
7. III : 6-13. When he came to us and reported your faith, we were greatly comforted, and are deeply thankful.
8. IV : 1-8. Abound ye according to my commands. God's will is your sanctification, wherefore be chaste and continent.
9. IV : 9-12. On brotherly love I need say nothing, I beseech you to be quiet, industrious and orderly.
10. IV : 13-18. Do not grieve for those that sleep. We shall not anticipate them, but at the last trump they will be raised, and we translated.
11. V : 1-11. Ye know that the day of the Lord cometh suddenly. Be watchful and prepared, for God has not appointed us for wrath but salvation.

12. V: 12-24. Reverence your spiritual rulers; be peaceful and forbearing and thankful. Quench not the Spirit, and may God sanctify and preserve you.
13. V: 25-27. Pray for us. Salute the brethren and cause this epistle to be read before the church.
14. V: 28. Benediction.

The development of New Testament doctrine reverses the order of systematic theology.

SECOND THESSALONIANS.

Time and place. Soon after the first epistle, and at Corinth. 1. The same subject, viz., the Advent, is still prominent in the church. 2. Same practical dangers, idleness, etc. 3. Same relations to the world, persecution. 4. Same companions with Paul, Silas and Timothy. There is time enough for the effect of the first letter and development of the difficulty. Paul's request for prayer (3, 2,) may refer, to opposition in Corinth. (Acts 18.) Hence about the spring of 54 A. D. Grotius says that the second was written first because of 3: 17, and because the "man of sin" refers to Caligula, who died 41 A. D. Before Paul went there. So Ewald and Davidson. Hilgenfeld and Hare identify Nero with the man of sin, (69 A. D.) But this is too late for Paul's life. "The mystery of iniquity must refer to gnosticism, hence the book must be later. The climactic arrangement of persecution stronger in 2nd Thessalonians. Hence martyrdom must have been established. Hilgenfeld puts it in Trajan's day, but Ewald and Davidson with Grotius put 2nd Thessalonians earlier. (Ch. 2: 15.) "Whether by word or our epistle" proves the correct order, also the internal connection reference being to previous epistle. The subscription in A. V. is erroneous.

Historical information. (1.) The persecutions in Thessalonica were more than mere temporary outbursts of excitement. From Acts we might judge that persecution was directed against Paul personally, but the import of the epistles gives a different conception. The church was the object of hatred to the Jews. (2.) Their trials did not break down their endurance. This illus-

trates the rapid growth of Christianity in actual wants of the people. (3.) Anxiety in previous letter in regard to death seems to be allayed when the second was written. Those alive at the coming of Christ know better than those dying in the future. But the teaching of the 1st epistle as to the Advent, that it should be sudden perhaps near, and required watchfulness, was perverted, and produced the usual bad effects. Here, too, climactic arrangement. In the first idleness, in the second breach of authority. (3: 6-15.) The inference from the second chapter is that false teachers had come in and tried to gain Paul's authority by forging letters, (vs. 2, 3.) "Neither by spirit" i. e., false interpretation of O. T. prophecy, or rather false prophets, "nor by word," i. e., discourses of Christ delivered by oral reports from the Apostles. "Nor by letter as from us," i. e., misinterpretations of former letter or forgeries. Their efforts gave occasion to this second letter.

Canonicity and Authenticity. External evidence undoubted. Polycarp writing to Justin Martyr uses the expression "man of sin." There are direct quotations in Tertullian and Clement of Alexandria, arguments on internal grounds are more formidable than those against 1st epistle. It is more attacked than the 1st. The Tübingen school, Schmidt, Kern and Baur reject it. De Wette did, but has changed his opinion. Argument 1. It is objected that the 2nd contradicts the 1st epistle in regard to its teachings on the Advent; alleged that 1st epistle takes for granted that the Advent would be in writer's own day. "We which are alive," (1 Thess. 4: 17.) The 2nd written with express object of correcting this mistake and allaying excitement. Baur declares this is a contradiction of 1 Cor. 15: 52. We shall not all die, but we shall all be changed, which he claims to mean, the men of Paul's generation should not pass away till Christ came. Answer 1. There is no positive statement that it would be soon—only inferential. The 1st person plural does not imply this, but includes the whole church. Paul does not confine it to his own day when he says "we shall all be changed." The most that can be said is that the Apostle shared in what according to many was the com-

mon belief of the early church, viz., that Christ should come soon. He made no definite statement. He may have expected a speedy fulfillment and told them "to watch and be ready." He left the church in an attitude of looking for Christ's coming. Naturally they expected Him soon. The mode of His departure and the promises that He made also produced this expectation. If so Paul expected the events, of chapter two in his own time. The conception of the immediate coming quite possible to those of that generation. These were times of supernatural progress. Nothing unreasonable according to present growth of the church. Paul already looking to Rome. In 2nd Thess. he declares that the Advent is not immediate, but he does not say that it is not to be soon. There were to be certain signs, and Paul may not have thought that it required so much time for the fulfillment of his prophecies. Besides it is characteristic of a prophet to take little note of time. A prophet does not always understand his own prophecy. 2. On the other hand Paul may not have shared this expectation. The "we" has reference to all who shall participate in the event, the exhortation to watch always applicable. The epistle to Romans shows that Paul knew that great national movements must supervene. The argument in 2 Thess. accords with Romans that before the end should come all Israel should be saved. He must have thought changes should be so very rapid as to be compressed into a generation. Van Oosterzee holds that there were changes in Paul's private opinion, that in the 1st letter he expected immediate advent, but finds show of progress, and then in the 2nd epistle his mind is changed. This is entirely consistent with his inspiration. 2nd objection. Unpauline method of treatment. This needs no answer. 3rd objection. The doctrine of antichrist is said to be unpauline. It belongs to the Apocalypse. It is the only passage in Paul's epistles where it is found. It is said to be written after the Montanist heresy. This is a curious fact and accords with John's usage in Revelation. It should occur now as he refers to Eschatology, "once and for all," 2 Thess. 2: 1-12 is a clear passage concerning "man of sin," "mystery of iniquity," "Antichrist." Something is hindering, a principle is at work.

4. Scheckenburger makes the "man of sin" to be Judaism, and its rejection Christianity. Ans.: No proof of unpauline character from its appearing only once, all these predictions have an element of uncertainty about them, and the whole idea refers to the conflict of Messiah and Satan.

5. Kern and Hilgenfeld say that it is based on Revelation, and impossible before Revelation.

6. Döllinger and Renan say the "man of sin" is a heathen trait. The man of sin is Nero, and the hinderer is Clandius. Hence both are written to bring the doctrine of the Advent to the mind of the church. The autograph of the Apostle is said to be a sign of later origin of the epistle but the presence of false prophets necessitated it. Chap. 1 is an introduction, contains commendation and encouragement to steadfastness; chap. 2: 1-12, didactic, contains the doctrines of the Advent and Antichrist. It contains a clear statement concerning future sin, and of the mystery of iniquity. The man of sin, already working, yet to be more fully revealed. This hindrance is expressed by the neuter and masculine as a thing or a person. When it is removed, then Christ will come. Three interpretations are given of this. 1. Præterist Interpretation. This refers the prophecy entirely to the past, say Paul's time, and seeks out some Roman emperor, e. g., Nero or Caligula. The objection to this is, the exegesis of the passage declares that the development of Antichrist is from within the church. It is apostasy, not persecution. 2nd Interpretation, the Futurists. This held by the great mass of Reformed theologians. They refer it to the apostasy of the Pope of Rome. The chief motive for this view is the exactness with which the passage answers the Romish assumption. The terms are remarkably fulfilled in the Romish church. Difficulties of this view. When Paul writes, this iniquity is already working and is to continue. Evidently it must mean some principle which began in Paul's time and continues to the end. 3rd. Intermediate view, (held by Hoffman, Baumgarten and Lightfoot.) Paul had in his mind his chief enemies, the Jews, and the chief restraint was the Roman empire, which protected

the church. This is taken in a typical sense, as an example of the future. The opposition of his day but a specimen (Daniel 10: 20.) This *generic* view interprets Antichrist as including all forms of error and apostasy in the history of the church, periling its purity. The opposing power is the sum of all Christian and providential influences. By this, applications of specific passages are explained, for it was already at work in Paul's day. Certain times and instances taken as sample of the whole period. The generic view is the best.

ANALYSIS OF THE SECOND EPISTLE.

[Ellicott's Analysis.]

OBJECTS OF THE EPISTLE :

I. Corrective instruction :

- (a) Second Advent not close at hand.
- (b) Certain events must first arise and be developed.

II. Consolation under affliction (ch. 1: 4, sq.)

III. Exhortation to order, (ch. 3: 6,) industry, (ch. 3: 8, sq.) and quietness, (ch. 3: 12.)

Analysis.

1. I: 1-2. Apostolic address and salutation.
2. I: 3-12. We thank God for your faith and patience, He will recompense you and avenge you. May He count you worthy of His calling.
3. II: 1-12. Be not disquieted concerning the Lord's coming. The man of sin, as ye know, must first be revealed; and then shall be destroyed by the Lord.
4. II: 13-17. We ought to thank God that he hath chosen and called you. Hold what we delivered unto you. And may God stablish you.
5. III: 1-5. Finally, pray for the advance of the Lord's word, and for us. He will stablish you; and may he guide your hearts.
6. III: 6-16. Avoid all disorderly brethren and imitate us. We charge such to labor, and bid you mark them that disobey. The Lord give you peace.
7. III: 17, 18. Autograph salutation and benediction.

More doctrinal than previous epistle. Special commentaries: Lilly, Ellicott, Jowett, articles in Smith's Dictionary, Prof. Lightfoot.

Paul's first residence and ministry in Corinth, Acts 18: 18. Duration: 18 months. Time: fall of 52. Paul's visit to Corinth marked a crisis in his ministry. The situation of the city, and its relation to the commerce of the Mediterranean, made it an important centre for the spread of the Gospel. It stood on the isthmus connecting the Peloponnesus with the mainland. It was called the "city of the two seas," its two ports, Cenchrea on the east, and Lechaëum on the west, being places of transshipment for the traders of the Levant. This was preferred to the passage around Cape Malea, which was like Cape Horn in danger. The country was rocky and barren. Its strong military position made it the key of the Peloponnesus. Ancient Corinth, the capital of the Achaian League, was not the scene of Paul's labors. It was captured by Mummius 146 B. C., the inhabitants slain, and the city burnt. Lay desolate for a century, when Julius Cæsar sent a colony there in 41 B. C., who rebuilt it. In the century which elapsed between this and the Apostle's visit, the city regained its ancient splendor, in wealth, art, and literature, and acquired a new importance as the metropolis of the Roman province of Achaia. It was not a military post; hence Paul had no contact here with military authority. In Paul's time the population comprised Greeks, Romans and Jews. The heterogeneous character, mental activity, great wealth, luxurious habits, and licentious worship of its inhabitants, called for the solution of questions of a practical bearing. The grossest immoralities were practised under cover of religion; violations of the seventh commandment were regarded with indifference; and even incest among church members was deemed excusable, (1 Cor. 5: 1.) The social condition of the church in Corinth as contrasted with that of the churches in Macedonia, affords an explanation of the difference in the epistles to these respective churches. Paul on his arrival associated himself with Priscilla and Aquila, Jews who had been driven from Rome, in consequence

of a decree of Claudius commanding all Jews to depart from the city. (Acts 18: 2.) Were Aquila and Priscilla converted or not? Two opinions. (1) They were Christians. Evidenced by their immediate reception of Paul. Ans.: They are included under the decree of Claudius. Reply: The turbulence of the Jews against the Christians occasioned the decree. The Romans did not discriminate between Jews and Christians. (2) Meyer's: (best) they were not converted until they met Paul at Corinth, because Aquila is called a Jew without modification. Suetonius, referring to this decree, says that the Jews were continually making a disturbance *Chresto impulsore*, i. e., according to some, at the instance of a person named Chrestus, now unknown; others, that *Chresto* is a mistake for *Christo*, (a frequent error, Tert.) his Messiahship being a constant subject of dispute among the Jews, with whom the Christians were confounded. This decree and its occasion as given by Suetonius imply the existence of a Christian church in Rome in the time of Claudius. Aquila and Priscilla are subsequently mentioned as laboring at Ephesus, (18: 1, 18, 26.) and Rome, (Rom. 16: 3.) They were tent-makers; therefore Paul "abode with them and wrought." This is the first mention of Paul's manual labor. V. 5. Some say that the arrival of Silas and Timothy made a change in Paul's preaching. Others: "pressed in spirit" indicated the state of mind in which they found Paul, based on imperfect tense, or better, with the amended text, *συνείχετο τῷ λόγῳ*. Engrossed with doctrine. Jewish interference caused change. V. 6. He left them and went to the Gentiles. Synagogue abandoned, and services held in house of Justus adjoining. Paul's state of mind, vs. 5, 9, 10. Reference to Paul's state of mind in the Acts and epistles are of great interest, as coincident with advances in teaching. Special vision, v. 9. Reason for it: 1. Paul was discouraged, and needed the encouragement it would afford. 2. The hostility of the Jews caused this distress. 3. Fear that he should not succeed in establishing a church in Greece. 4. His cares, as set forth in the epistles to Corinthians (1 Cor. 2: 3) and Thessalonians (1 Thess. 3: 10; 2 Thess. 2: 2, 3.) Per-

haps his vow also was connected with this depression. This depression is explained by the history of this his second journey. He was watching the development of Christian doctrine. Had been driven to Corinth by persecution. The indications were that Greece had no receptivity for the Gospel. Both Jews and Gentiles had rejected him.

Subject and manner of his preaching. Crucifixion and resurrection go together. So Paul's dejection drove him to the resurrection and second coming of the Lord for comfort, (1 Thess. 4 and 5 chs.) In Acts the subject of preaching is that Jesus is the Messiah, (18 : 5;) from Cor. we learn that he taught Christ and him crucified. (1 Cor. 2 : 1, 2.) This seems an advance in Paul's doctrine of the atonement. We know that the resurrection also was taught at Corinth, (1 Cor. 15.) The preaching of the resurrection implies the death of Christ. Manner of his preaching, not with enticing words of man's wisdom (1 Cor. 2 : 4.) Due to conscious weakness and growing trust in Christ. Many, with Neander, refer this simplicity of manner to the ill-success of his more philosophical and intellectual attempt at Athens. This wrong, for the exceptional character of his preaching at Athens was due to the exceptional character of his audience. Moreover it is an evidence of Paul's wisdom in adapting style to audience, as here, and presents the lesson that "not many wise, etc., are called." (1 Cor. 1 : 26.)

His vow, v. 18. Best understood as outward expression of his inward depression, and as a token of self-abnegation and reliance on Christ. Some say Aquila was the subject of the vow. Grounds (1) nearest to the participle, (2) transposition of names. Ans.: Unnecessary grammatically, names have same order elsewhere. Objections : (1) Paul says man to have long hair is shame. Ans.: From Num. 6 we learn long hair was in one who had vowed. A token of humility or shame, hence expresses sincerity which secured blessings. (2) Contrary to Paul's teaching freedom from the law. Ans.: This founded on assumption that it was Nazaritic vow, on which it is further urged (3) that language required this vow to be absolved in temple and by a priest. Ans. Paul did not become a

Nazarite. He adopts certain principles of a religious vow with which all Jews were familiar. This the only view consistent with the facts of history. Some say, with Calvin, made to conciliate Jews. Neander, that it was a vow to be completely fulfilled in Jerusalem as a public acknowledgment of his gratitude. This fulfillment began with his departure from Corinth. He also put the dispute with Peter at Antioch in this connection, soon after Paul's arrival at Jerusalem. Others say vow taken on account of persecution and his religious life; some to please Judaizers. After receiving his vision, and leaving the city on account of the persecution stirred up by his great success, Paul's mind is changed. Being comforted, he lays aside his vow.

Success of Gospel in Corinth was great, (1 Cor. 1:27) and attended by signs, wonders and mighty deeds (2 Cor. 12:12.) Some came into the church directly from their idols, as appears from their idolatrous practices, and (1 Cor. 6:11) among the converts was Crispus, chief ruler of synagogue; some say Sosthenes also, making him the same as the one mentioned in the epistle (1 Cor. 1:1); also Gaius and Stephanas (1 Cor. 1:14-16.) This success excited Jewish opposition, for an outbreak of which the accession of Gallio to the office of proconsul furnished an occasion, as they imagined he would seek to conciliate them and gain favor. Question as to the date of the occurrence, whether it was 18 months after Paul's arrival, (v. 11) or before their expiration. Latter view is best, (v. 18.) *Charge.* Teaching a religion contrary to the law. What law? Some say (best) Mosaic, because Gallio refused to take cognizance of the charge, (14, 15); others say Roman, because Roman law forbade all religions unlicensed by the state. The scene before the tribunal was characteristic of the public assemblies of the age. The Jews were turbulent, and would not yield until driven out of court. This obstinacy so provoked the Greeks (v. 17) that they seized the leader Sosthenes and beat. Question as to text of v. 17. Best critics expunge *οἱ Ἕλληνες*; then the reading is indefinite "*they all*," referring to (1) all the Greeks, (2) all the Jews, (3) some say pagan witnesses against the Jews, (4) true view, indefi-

nite, admitting both terms, but referring particularly to the Greek's who were indignant at the Jews' treatment of Paul. *Gallio*; original name was Annæus Flavianus, brother of Seneca, the philosopher. His name Gallio was due to his adoption into the family of Junius Gallio, the rhetorician. "He cared for none of these things." Some say he was indifferent as to the great questions of the time. Some, that he was a type of indifference to religious questions. This is not a just inference from the narrative. There is nothing to show that he was more than ordinarily indifferent to personal religion. His known character for integrity and mildness contradicts this assumption. Seneca says of his brother: *nemo enim mortalium uni tam dulcis est quam hic omnibus.*" He merely did not care for Jewish religious usages. This case illustrates the protection given Christianity by Roman government, which looked upon Christians as a sect of the Jews. All questions of difference were to be settled among themselves. This decision would be a precedent in similar cases in other provinces, and is therefore important. It is also remarkable as the first instance in which persecution did not affect Paul's movements. He did not have to urge his own defence, and continued in Corinth until he felt that his work there was for the time completed. The church at Corinth became the metropolitan church of Greece, making with those at Philippi, Thessalonica and Berea four great centers established during the second journey. These were the last churches founded by Paul, unless those in Crete are to be added to the number so founded. Hereafter he visits those already founded, either by himself or others.

V. 18. Paul now returns to Jerusalem and Antioch to keep up the unity of the church. Sailed from Cenchrea with Aquila and Priscilla in company. These mentioned because subsequently in Ephesus they were the teachers of Apollos. Stopped at Ephesus, but for a short time only, then pressed forward in his journey answering their solicitations for his presence by a promise to return. Hitherto (16: 6, 7) he had been forbidden by the Spirit from entering Asia, (Ephesus,) now feels this prohibition is removed. Ques.: Did Paul at this time visit Jerusa-

lem? Critical text in verse 21 omits the whole clause relating to Jerusalem. Common view; founded (1) on the force of the words *αναβας* and *καταβη* says he went up to Jerusalem from Cæsarea, and thence to Antioch. These words cannot (as some say) refer to debarkation. This view is also in accordance with Luke's usage. (2) Cæsarea was the port for Jerusalem, and out of the way of the course to Antioch. His short stay in Jerusalem was due to the fact that he had little to tell and nothing to detain him. As to the feast mentioned in v. 21 (T. R.) was it Passover or Pentecost? Some say it could not be Passover, because that occurred too early for navigation. But we know the Jews annually went up to the feast of the Passover. Wieseler here introduces the visit mentioned in Gal. (2: 1) and regards the feast as that of Pentecost. Neander makes this visit the cause of Peter's going to Antioch, and the report of Paul's success the occasion for the revival of the Judaizing spirit. Paul returns to Antioch whence, he shortly after set out upon his third missionary journey.

THIRD MISSIONARY JOURNEY. Acts 18: 22; 21: 32.) A. D. 54 or 55-58. On account of Luke's historical design the dividing points of the narrative are obscure. He makes the Apostle pass quickly from Corinth to Ephesus, with the simple statement that Paul went over all the country of Galatia and Phrygia in order, strengthening all the disciples (v. 23.) Apollos is here mentioned with reference either to the previous passage concerning Corinth, or the following about Ephesus. The personal gifts contrast strongly with those of Paul. He was deficient in the knowledge of Christ, but having received instruction from Aquila and Priscilla he went to Corinth as the successor of Paul. His work was to convince the Jews by arguments drawn from O. T. Did not extend the Church but watered what Paul planted. Did not present himself as a disciple of Paul yet in conjunction with independence and strength of character he displayed great docility.

Ephesus. (Chap. 19.) A. D. 54-57. It was the capital of Paul's Eastern labors as Corinth was the capital of centre of his Western. It lay half-way between Jerusa-

lem and Corinth, and thus forms a meeting place for Greeks and Borhorians. It was the commercial mont of Asia Minor, west of Tarsus, and was connected by two great roads with the table lands (v. 1, "upper coasts" of Galatia and Phrygia. Under the Roman domination it was the greatest city of Asia Minor. Now it exists only in ruins near the Turkish village Ayasaluk. Its geographical relation with the east and west corresponded with its mediating position in N. T. history. The church now established in Jerusalem and Greece was here unified. It was also the meeting place between Greek and barbarian civilization and the religion of the true God. Here too eastern philosophical ideas were first brought into contact with Christianity. In the developmet of the constitution of the church the controversy between Paul and the Judaizers had ended in the triumph of Pauline views. A new movement therefore starts from Ephesus, viz. : to unify the various forms of the faith, then held in the church. Hence it became the residence in turn of the chief Apostles. Paul labors here at this time for 3 years. Peter addresses his epistles among others to Christians in Asia, i. e., western port of Asia Minor. John afterwards settled in this region and delivered the church over to its ordinary officers.

Points of interest in Paul's stay at Ephesus: preached for three months in the synagogue. On account of opposition, he withdrew with his disciples from the synagogue to the school of Tyrannus, probably a Greek rhetorician. Great work done, much opposition encountered. (1 Cor. 16: 8, 9.) The churches of Asia mentioned in Apocalypse the result of the movement. Stress is to be laid on the miraculous element in the Ephesian ministry, because Ephesus was at that time overrun with magicians. Hence need for a contrast of real miracles with false. In v. 10 Luke does not mention the preaching of the Gospel at Corinth and elsewhere, because his statement is introductory to mention of the miracles wrought by Paul at Ephesus. Cf. the effects of handkerchiefs and aprons taken from Paul's body with that of the shadow of Peter at Jerusalem. Paul's wonder-working success led the magicians to seek

like success in casting out demons in the name of Jesus (vs. 13, 14.) Such an attempt on the part of the seven sons of Sceva resulted so as to make a deep impression on the multitude and greatly magnify the name of the Lord Jesus. Exorcists brought their books, charms, and amulets, to Paul, and burned them publicly, the price of which 50,000 pieces of silver, \$7,000 or \$8,000. Great benefit resulted to the church. Although Paul seems to have been driven from Ephesus, it appears from v. 21, he had formed the purpose to depart. In this verse Luke gives the first intimation that Paul looked forward to a visit to Rome. Just when Paul felt that the work in east was a success, occurred the uproar, incited by Demetrius, (v. 24 ff.) As at Philippi, so here, love of gain was the motive for the persecution of Christians by their enemies. The trade of making shrines of Diana was interfered with. Diana was totally distinct from the Greek and Roman goddess of that name, differing much in the attributes ascribed to her, and the character of her worship. Perhaps she is rather to be identified with Astarte and other female divinities of the east. The image of the goddess was a very unattractive figure made of wood, so timeworn that its kind, whether vine, cedar, or ebony, could not be told. The upper parts were covered with paps, symbolizing the productive and sustaining powers of nature. She was the goddess of rivers, pools, and harbors, and her temple glittered in brilliant beauty at the head of the harbor. It was said that the sun saw nothing in his course more magnificent than Diana's temple. The "*shrines*" referred to were small portable images or models of the temple. It was customary to carry these shrines on journeys and military expeditions, and set them up as objects of worship in private dwellings. The *theater* to which the mob rushed with Paul's companions was excavated from the sloping side of Mt. Coressus, looked towards the west, was faced with a portico, but roofless. It is said to have been the largest edifice of the kind ever erected by the Greeks. It could seat 50,000 persons, and was adjacent to the Agora, whence the crowd naturally rushed into it. The Asiarchs (A. V. chief of Asia) who dissuaded Paul

from entering the theater were not civil magistrates, nor priests in the ordinary sense, although their office was connected with religion. They were annually chosen in the cities of the province to conduct the sacrificial services and public games, in honor of Diana, and derived their titles from the name of the province. *Town clerk* (v. 35) is much too modest a description of the person whose appearance restored the mob to order. It is probable that his office embraced functions both of a civil and religious character. He was evidently a leader of the people in a free city. He was therefore more careful of the observance of the law, for the violation of which in a proconsular province, as a deputy, he would be held amenable. The action of the Jews (v. 38) in putting forward Alexander has been variously interpreted. Some suppose that he was to defend them from the charge of having anything to do with Paul, and to explain the difference between Jews and Christians. Others, that he was a convert to the new religion, and was maliciously thrust forward by the unconverted Jews to divert attention from themselves. Calvin and others suppose this to be Alexander the copper-smith. (2 Tim. 4: 14.) Doubtful. The reference of the matter to the "open courts" illustrates again the protection which Roman law afforded to the peaceful spread of the Gospel. At Miletus (Acts 20: 19) Paul refers to these persecutions; also in 1 Cor. 4: 9 and 15: 32. *Twelve disciples.* Paul, on his arrival at Ephesus found twelve disciples who had been baptized, but only with the baptism of John. Who and what were those men? Difficult. Neander thinks it impossible to form a correct idea concerning them. There are certain traits—to be gleaned from the context. They were most probably strangers in Ephesus, few in numbers, distinct from the Christians; yet they were such, for Paul so recognized them in calling them disciples. Term "believe" used absolutely, always in N. T. means faith in Jesus Christ. *Meaning of Paul's question and their answer.* Quest. I: How could they be Christians without the Holy Ghost? One answer makes the question turn on the distinction between miraculous and ordinary gifts of the Spirit. Then it

would not be implied that they were ignorant of the H. G. as taught in the O. T., but only of his miraculous gifts. As in the case of the converts of Samaria, these they did not receive at first. This unsatisfactory. It involves two degrees of the Spirit's presence in the heart—and it is improbable that they had not heard of Pentecost. A second answer is that John's baptism was Jewish, and that the Holy Spirit is a gift of the Messianic time. Paul's question would then be equivalent to—Did ye receive the Pentecostal gift of the Spirit. Their reply may then be understood in several ways:—1. Our baptism had no reference to this period; it referred to John's, and not to Christian baptism. Did not know the Spirit had been given in this measure. (So Alexander and Lechler.) 2. Others say that "*ἐστὶν*" is used in the exclusive sense. Then they did not know of his existence. (Neander and Meyer.) 3. It was due to their obscure knowledge concerning the Spirit. Did not know him as a person or as a distinct gift. Their knowledge of Jesus was confined to what they had learned from John. During the Anabaptist controversy at time of the Reformation they quoted this passage as favoring the rebaptism of children. Calvin says the baptism in v. 5 refers only to the baptism of the Holy Ghost. Result. Upon Paul's presentation of the intent of John's mission, and its relation to Christ, they were rebaptized in the name Lord Jesus, and received the extraordinary gift of the Holy Spirit. We must therefore admit some distinction between John's and Christian baptism. Out of this has arisen the question whether all the disciples of John were rebaptized in the name of Jesus or not? Data are insufficient for a definite answer, but that it is unessential, appears from the silence of the record on this point in reference to Apollos—(18: 25-26.) Notice that this, the first mention of the baptismal formula made in Acts, is in the name of Jesus Christ, instead of the Trinity, as commanded in Matt. 28: 19-20. This exalts Christ, proving his divinity, and virtually establishing the Trinity. In introducing into the narrative at this point this meeting between Paul and the disciples of John, Baur finds an attempt on the part of Luke to

glorify Paul among John's disciples, as an offset to the esteem in which Peter was held by the Samaritans and family of Cornelius, on account of his power of bestowing miraculous gifts. (See vs. 6 and 7.) But the only historical point to be noted is that Apollos, who was a type of the Johannean school, joined Paul as a liberal. During this stay at Ephesus Paul wrote his epistles to Galatians and First to the Corinthians.

SECOND GROUP.

PAUL'S EPISTLE TO THE GALATIANS. Galatia is the Gallia of the east. The inhabitants were called Gauls by the Romans, just as the Greek writers called the inhabitants of ancient France, *Γαλάται*, which is the same as *Κέλτοι*=Celts. Certain tribes of Gauls below the Pyrenees in the fourth century began to move eastward, in a sort of reflex wave, along the Adriatic and Danube. They made ravages in Macedonia, and there came in contact with Alexander. In 297 they divided; part attacked Delphi and were repulsed. Under Brennius they attacked Rome, and were scattered, the other division took possession of Chersonesus, (Thrace.) Invited by Nicomedes I., of Bithynia, they in 287 crossed over into Asia Minor, where for a century they were the scourge of that country, and extended their invasion far and wide. They were first checked by Attilus of Pergamos about 200 B. C., and confined within a limit of a province called by their own name. Then the Romans encountered them. Manlius in 189 defeated them. One of their princes was made king, and they were governed as a tetrarchate for three reigns. At the beginning of the empire, made a province, including also Pisidia and Lycaonia, Phrygia and Pamphylia. Some say they were the first Germans of antiquity. Wieseler, Ols., Luther. But ancient testimony, and especially that of their language, shows that they were Celts. Jerome says that they kept their own language of the Rhine. But while they retained their own, they adopted and spoke the Greek as well. At the time of Paul's visit they were under Roman domination, and we thus see the people

under the two forms of Grecian and Roman civilization. They present in Paul's time, the characteristics peculiar to the Gauls of Cæsar's time. They were quick, restless, fickle, cruel, and fond of externalism in religion. On the third journey, the church there was already established. Largely composed of Gentile converts.

Time and place of writing. Can only be gathered from indirect sources; hence nothing certain can be stated. Marcion and some modern critics have placed it *first* among Paul's epistles. The fathers were divided between Ephesus and Rome. Theodoret and others made it first of epistles written from Roman prison. Others say it was written last of all. The Syriac and Coptic VV. also contain the subscription ἐγράφη ἀπὸ Ῥώμης, based doubtless upon the supposed allusion to bonds of imprisonment in 6: 17 and 4: 20. The majority, however, hold that it was written during the aforementioned stay at Ephesus. Of these, some say it was written, in the earlier, others in the later part of the three years. 1. The argument for Ephesus is based on the fact that Paul was in Galatia twice before the letter was written. In 4: 13, "Ye know how through infirmity of the flesh I preached the Gospel unto you at the first," τὸ πρότερον evidently implies a second visit, which probably mentioned (Acts 18: 23, "went over all the country of Galatia and Phrygia in order.") The enthusiasm with which they received the Gospel from Paul (4: 14,) soon gave way under false instruction to distrust and change of faith (1: 6.) From the context, some say, this must have occurred soon after their reception of the Gospel. Others, soon after Paul's second visit; and others, soon after the entrance of the false teachers. The differences on this point are not essential. Ellicott and others fix the date of writing early in the three years. 2. Another view makes the question turn upon the persons addressed, whether they were the inhabitants of Galatia proper, or of the province of Galatia as mentioned above. If the latter, they urge that the Galatians are included among the churches of the first journey, (Acts 14: 6-24.) Consequently the second visit had taken place, and the epistle had been written before the third journey.

Even before the Jerusalem council, (15) or Paul would have cited his position in it, and its decision. To this view it is objected that Luke distinguishes by name the divisions of the Roman province of Galatia, and more accurately refers to the sub-provinces, Lycaonia and Pisidia. We know from history that the political relations of these divisions were constantly changing. 3rd view, that of Bleek, Conybeare and Howson, Lightfoot, et al., is that the epistle was not written from Ephesus, but still later, from Corinth, or on the way to Corinth (20: 13,) after the epistles to the Corinthians. Urged in defence of this view: 1. The weakness of the other side, *οὕτω ταχέως* is indefinite. 2. Internal evidence of the epistle shows that it is most nearly allied to 2 Corinthians and Romans, and therefore naturally comes between them. (a) It agrees with 2 Corinthians in display of personal feelings. (b) With Romans in subject, style, and individual expressions, as the Ephesians and Colossians agree. Instances from Lightfoot's table: (Gal. 3: 6 and Rom. 4: 3,) agreement on the ground of justification; (Gal. 3: 10 and Romans 4: 15,) inability of *legal* justification; (Gal. 3: 12 and Rom. 10: 5,) perfect obedience to the law secures life; (Gal. 3: 22 and Rom. 11: 32,) God controls sin in order to the fuller exhibition of grace; (Gal. 4: 5-7 and Rom. 8: 14-17,) adoption; (Gal. 4: 23-28 and Rom. 9: 7,) believers the children of the promise; (Gal. 5: 16 and Rom. 8: 4, spiritual vs. worldly life. (c) Galatians bears evidence of having been written in the heat of personal controversy and presents the *first argument* in behalf of Pauline Christianity. Romans seems to have been written after a triumph, and contains a complete essay. (d) This agrees best with the history of Paul's persecution. This is first alluded to in 1 Corinthians. In 2 Corinthians it is at its height. In Galatians it is subsiding (6: 17.) In Romans it is over. (e) In Corinthians, the Judaizing tenets are not prominently referred to, but both in Romans and Galatians they are special subjects of attention. Answer: 1. *οὕτω ταχέως*, as stronger than a mere temporal reference, embodying and implying the presence in the Apostle's minds of vivid recollections of his relations to them, and

hence his astonishment that such relations should so readily be changed. 2. Their positive argument rests on the similarity of style and thought between Galatians and Romans. But similarity may arise from similarity of circumstances and subject as well as juxtaposition in time. Moreover tenets of the Judaizers were not a subject of controversy in Corinthians, because they were not prominent in that Church.

Design of Epistle. The fixing of the date of this epistle early in the sojourn at Ephesus mentioned, (ch. 19,) is of special importance against the skeptical doctrine of modern Rationalists, who derive from this epistle their outline of N. T. history. But the facts are, it tells us little of the foundation of Christianity and is addressed to churches already founded. (1.) "Ye did run well," (5 : 7.) (2.) "Unto the churches of Galatia," (1 : 2.) The chief towns of Galatia were Tavinum, Pessinus and Ancyra, which was declared the capital by Augustus, to whom a temple was dedicated there. Pessinus, under the shadow of Mt. Dindymus, was the cradle of the worship of the great goddess Cybele, and one of the principal commercial towns of the district. Tavinum was at once a strong fortress and a great emporium. The gross superstitions and cruel rites, appealing to the senses and passions of their native religion, (Druidism) prepared the Gauls to accept the worship of Cybele, with its wild ceremonial and hideous mutilations. This embodiment of the spirit of the old popular religions came in contact at Ancyra with the new political worship, which Roman statecraft had devised to secure the respect of its subject peoples. Among these people it was not the Apostle's intention to preach the gospel, but he was detained by illness and his preaching met with an eager reception (4 : 13, 14). The church was composed chiefly of Gentiles—"Heirs of the promise" (3 : 29)—worshippers of heathen gods (4 : 8), who embraced Christianity directly without submitting to the rites of Judaism (5 : 2; 6 : 12). The rapid rise and prevalence of Judaizing influence in these churches upon the departure of the Apostles may be accounted for, (1) By the large number of resident Jews. These had since the conquest of Manlius been

attracted thither by the great mercantile advantages offered by the country. We know that in the generation before St. Paul, Augustus directed a decree granting special privileges to the Jews to be inscribed in the temple at Ancyra, the Galatian metropolis. (2) By the influence of false teachers who had come before and after from Jerusalem, who treated slightly Paul's apostolic office and authority, alleging that circumcision was necessary (1: 1 and 11; 5: 2; 6: 12). Against these Paul had warned them when present. It is very clear that the decree of the council had not satisfied the Jewish party in the church. Not content with their opposition in Palestine, they followed up Paul in his missionary journeys. They carried their regard for externals to the neglect of the vitality of religion. Moreover, the character of the Galatians and their former religious training predisposed them to accept the Judaistic ritual and Pharisaic ceremonies (4: 9). In order to accomplish the purpose of the Judaizers, the system of doctrine taught by Paul, and his authority, must be broken down. This could be effected only by an attack upon Paul. Hence (1) they charge him with time-serving (1: 10); (2) as not having seen Christ, and hence without apostolic authority (1: 1 and 16;) (3) as self-contradictory and inconsistent, in disregarding the law and forsaking circumcision (5: 11). This was based on his concessions to the Jewish party, as in the case of Timothy. But that Paul had not changed his views as alleged, appears from the stand he took in reference to Titus, cited in chapter 2 of the epistle. The effect of these arguments, however, was to mislead many (3: 1; 4: 16). In refutation, Paul was led to review his previous ministry. This takes up the first of the three sections, which comprise the epistle. Sec. I. His personal vindication (chs. 1 and 2). Sec. II. Doctrinal—mostly argumentative. Theme: Justification by faith—not by law (chs. 3 and 4). Sec. III. Hortatory and practical application (chs. 5 and 6). Connection between history and the doctrine of this epistle. Paul had instructed the Galatians as to the person and sufferings of Christ (3: 1); but the continued attack calls for this full argument in defence of his faith. This was drawn (1)

from the evidence of the Holy Spirit (3:2-5); (2) from the case of Abraham (3:6-9); (3) from the nature of the law (3:10); (4) from the perpetuity of the covenant with Abraham (3:15-17). Then he shows the end of the law—a schoolmaster to lead to Christ, (3:19-29); and then illustrates the relation between the old and new systems, (ch. 4). Of the effect of this epistle on the Galatian church we know nothing, except inferentially from 5:10. In post-apostolic times, Galatia was a hot-bed of ritualism, a tendency to which is referred to, 4:10. “Asia Minor was the nursery of heresy, and of all the Asiatic churches it was nowhere so rife as in Galatia.” Ancyra was the “stronghold of the Montanist revival, which lingered on for more than two centuries, splitting into diverse sects, each distinguished by some fantastic gesture or ritual observance. Here too we find Ophites, Manichæans, and sectarians of all kinds.” In the fourth century the peace of the church was disturbed by two bishops from this quarter, and by Marcellus, whose reputation suffered from the more decided Sabellianism of his pupil, the heresiarch Photinus, likewise a Galatian, and by Basilus, who leaned to the opposite extreme, Arianism, and presided over the semi-Arian synod of Ancyra, A. D. 358. Gregory Nazianzen speaks of “the folly of the Galatians who abound in many impious denominations.” The emperor Julian “affirms that whole villages in Galatia were depopulated by the Christians in their intestine quarrels.” On the other hand, the churches of this region furnished numerous martyrs in the Diocletian persecution. Subsequently under Julian the forces of Galatia were concentrated upon Galatia, as a key to the heathen position, but the attempt was almost fruitless.

ANALYSIS.—There is a marked advance in the historical development of truth as seen from this epistle.

CONTENTS OF THE EPISTLE.

I. PERSONAL—chiefly in form of a narrative.

1. The salutation, introducing its subject (1:1-5).
2. Rebukes apostasy, denounces false teachers, and declares eternal truth of the Gospel which he preached (6-10).

3. This Gospel came directly from God.

- (1) By special revelation (11, 12).
- (2) Not result of previous education (13, 14).
- (3) Not learned from Apostles of the circumcision, etc. (15-17).
- (4) His first visit to Jerusalem after conversion afforded him neither close nor protracted intercourse with them (18-24).
- (5) In his next visit, he carefully maintained his independence and equality (2: 1-10).
- (6) At Antioch he rebuked Peter's inconsistency (2: 11-21).

The principles involved in this incident introduce the doctrinal section of the epistle.

II. DOCTRINAL, mostly argumentative:

1. The Galatians self-stultified in substituting the works of the law for the obedience of faith (3: 1-5).
2. The true children, with Abraham, justified by faith (3: 6-9).
3. The law only condemned; from this condemnation Christ rescued (3: 10-14).
4. Thus he fulfilled the promise given to Abraham, which being prior to the law could not be annulled by it (3: 15-18).
5. If so, what was the purpose of the law? (3: 19).
 - (1) Inferior dispensation, preparatory to the Gospel (3: 19-23).
 - (2) Education for the freedom of the Gospel (3: 24-29).
 - (3) To meet the conditions of minority, but now we are our own masters (4: 1-7).
 - (4) Yet to this state of tutelage the Galatians are bent on returning (4: 8-11).

[This suggests his personal relations with his converts and the conduct of their false teachers (4: 12-20).]

6. The relation of the covenants of law and grace, with the triumph of the latter, are typified by the history of Hagar, Sarah, and their children (4: 21-30).

The word free is the vinculum of the third section.

III. HORTATORY, practical applications.

1. This freedom false teachers are endangering (5 : 1-12).
2. Let it not degenerate into license. The walk in the Spirit is the antidote both to license and ritualism (5 : 13-26).
3. Two special injunctions,
 - (1) Mutual forbearance and brotherly sympathy (6 : 1-5).
 - (2) Liberality (6 : 6-10).
- Conclusion*, in Apostle's handwriting (6 : 11.)
4. Repeated warning vs. Judaizers (6 : 12-16).
5. Re-assertion of his authority (6 : 17).
6. Farewell (6 : 18).

[*Substantially from Lightfoot.* See also, Luther, Jowett, Eadie, Ellicott, Meyer, Lange, and other special commentaries.]

FIRST EPISTLE TO THE CORINTHIANS. *The place and time of composition* are clearly given in the epistle and in Acts. The only existent difference respects the order. Some who deny Paul's second imprisonment maintain that 1 Timothy precedes. The Epistle was written near the close of the three years stay in Ephesus (1 Cor. 4 : 19; Acts 19). 1. In the spring of 57 or 58 A. D., Paul left that city (1 Cor. 16 : 8). 2. He sends the greetings of Aquila and Priscilla (1 Cor. 16 : 19—cf. Acts 18 : 18). 3. The plan of travel (1 Cor. 11 : 5—cf. Acts 20 : 1, 2, and 19 : 21). 4. Timothy had been sent to Corinth prior to writing of this letter (cf. 1 Cor. 4 : 17 with Acts 19 : 22), but it was uncertain whether he had arrived before the letter (1 Cor. 16 : 10). These passages indicate the time to be the latter part of the Apostle's stay at Ephesus. 5. The collections mentioned (1 Cor. 16 : 1-3 and 2 Cor. 8 and 9 chs.) coincide with the Apostle's above-mentioned plan of going via Greece to Jerusalem. See also Acts 24 : 17, where these collections are referred to as already completed. So also Rom. 15 : 25, 26. 6. 1 Cor. 5 : 6-8 seems to refer incidentally to the approach of the passover of year 57, where the emended text has the present indic. instead of the present subj.

with future signification. The inscription *ἐγρᾶφη ἀπὸ πελίππων* is erroneous, arising from a mistaken rendering of *Μακαδονίαν γὰρ διέρχομαι*—I am passing through Macedonia (1 Cor. 11: 5).

Genuineness and Authenticity. These are universally acknowledged. The whole epistle springs naturally out of the circumstances, and presents no difficulties arising from change of style. References to the epistle occur very early. Clement of Rome refers to it in his epistle to this very church; Polycarp, in epistle to Philippians; Irenæus quotes it in his book "Against the Heretics;" Athenagoras, quotes 1 Cor. 15: 53; Clement of Alexandria cites it frequently and explicitly. This is one of the four epistles undisputed by the Tübingen school.

This epistle is of special historical importance, in that it gives the details of daily life and practice. In Corinth Christianity first came into contact with Greek civilization, and hence the inner life of that church is therefore illustrative of Christianity under those conditions, and in its outward relations to society and government. Hence the importance of the epistle as to social and practical questions. On account of the diverse composition of its membership, the church was early split into parties. To solve these practical problems and subdue this party-strife, drew out the personal traits of the Apostle's character.

Additional historical points. 1. Metropolitan churches implied *country* churches. (1 Cor. 1: 2; 2 Cor. 1: 1.) Some say that these are but general expressions, some that they are catholic epistles; others, that these salutations imply the existence of Christians outside, but not churches, or the plural would be used. The common view, however, is supported by 1 Thess. 1: 7-8 and 2 Thess. 1: 4. "the churches of God." The existence of country churches is supported by the probable spread of the Gospel while the Apostle was in Asia; by the Jewish population in the Peloponnesus; by Paul's use of Achaia, and not Corinth, when he alludes to his wish to revisit the churches there, and by the testimony of Pliny, Justin, &c; e. g., Pliny in a letter to Trajan says: "this contagious superstition is not confined to the cities only, but

has spread its infection among the country villages." So Justin in Dialogue with Trypho. *'Ουδὲ ἐν γὰρ ὅλος ἐστὶ τὸ γένος ἀνθρώπων, εἴτε βαρβάρων, εἴτε Ἑλλήνων, εἴτε ἀπλῶς φημινοῦν ὀνόματι προσαγορευομένων, ἢ ἀμυβοβίων, ἢ δοίκων καλουμένων, ἢ ἐν σχημαῖς κτηνοτρόφων οἰκούντων, ἐν οἷς μὴ διὰ τοῦ ὀνόματος τοῦ σταυρωθέντος Ἰησοῦ εὐχαὶ καὶ εὐχαρισταὶ τῇ πατρὶ καὶ ποιητῇ τῶν ὅλων γίνονται.*

2. Lost letters and unrecorded visits. It was manifest that frequent intercourse was sustained between Corinth and Ephesus during the Apostle's stay in the latter place. The evidence for the unrecorded visits properly belongs to an exegesis of 2nd Cor. It is clear from 1 Cor. (5 : 9-12) that the Apostle had written a letter prior to this epistle, which seems to have started questions in the minds of the Corinthians, which the Apostle answers in ch. 7 and the following chapters. Obj. The fathers held that an inspired letter could not be lost, and some hold that the reference is to the letter in hand. But this is unnatural. There is nothing in the former part of the epistle similar to what Paul refers to here. The loss of this epistle is accounted for by its specific nature and purpose. It seems to have been written after his unrecorded visit. Extant apocryphal epistles claim to be these lost letters. In reference to his communication with Corinth, note the return of Apollos from Corinth to Ephesus (1 Cor. 16 : 12),—the coming to him of members of the household of Chloe, 1 : 11 ; of Stephanas and Fortunatus and Achaicus, 16 : 17. Again Timothy was sent from Ephesus to Corinth (4 : 17 and 16 : 10), and Titus, perhaps with this epistle, as we learn from 2 Cor. 12 : 17. Both returned to Paul in Macedonia before 2 Cor. was written, 2 Cor. 1 : 1 and 7 : 6. Hence we see that intercommunication was constant, and that both by land and sea it was easy. These instances give us an idea of the fullness of the Apostle's care and labors for the churches.

3. Corinthian Parties. (Ch. 1 : 12.) The party spirit pervaded the entire church. It arose (1) from the Greek character. (2) From the activity of a metropolitan community. Surrounded by habits of gross immorality and intellectual pride and speculation, Christians were liable to be corrupted in their conduct, and tempted

to despise the simplicity of their first teacher. (3) From Jewish teachers, who had come thither recommended by other churches, disparaging in every way the office, character and work of Paul. The suddenness with which these parties sprang up is noticeable. It was after he left, and he heard of them through Chloe's household (1 Cor. 1: 11.) Further the names of these parties refer to persons who came after his leaving. These divisions did not involve doctrinal issues, but turned on personal matters. Consequently Paul's defence and charges against them are personal, and not based on discussions of principles respecting the way of salvation or the efficacy of faith. The church was predominantly Gentile, and hence the Judaizers could not insist on circumcision. They therefore change their method of opposition to a personal attack. They question Paul's authority, but dare not oppose his influence. These distinctions were local and accidental, but not permanent. That they did not continue, is evident from Clement of Rome, who refers to them as past. For this reason Paul does not distinguish between them in his answer, but merely treats of their existence and the difficulties resulting therefrom. The opinion that the names Paul, Apollos and Cephas by which the parties called themselves respectively, are used figuratively, is unnatural, and has been almost universally abandoned. 1. Those who adopted Paul's name, in the main Gentile converts, were free and refused to submit to ceremonial law. They, however, carried his views to the extreme of Antinomianism, thus misrepresenting him, and neglecting the grace of charity in insisting upon their personal liberty. 2. Those who took Apollos' name, were personal admirers of the eloquent preaching of Apollos, and objectors to the mode of the Apostle's teaching, as appears from Paul's defence of his lack of rhetoric and "wisdom of words." (1 Cor. 2: 1-8 inc.) That the difference between this and the former party was not doctrinal appears from Paul's endorsement of Apollos (16: 12.) (Cf. 1: 17 and 2: 16.) Note that Paul's defence gives important information as to the method of preaching. The best preaching is not the most popular. Neander says "that Paul

had never yet been able to lead them by his discourses to perceive in the simple doctrine of the Gospel, which in the eyes of the world was foolishness, the depths of divine wisdom, because an ungodly disposition predominated in their minds, of which these party strifes were an evident sign." 3. The Cephas party were the Judaizers above referred to. Professing to be ministers of Christ, (2 Cor. 11: 23,) they were false Apostles (2 Cor. 11: 13,) assumed Peter's name without his authority, and had come with letters of commendation from other churches (2 Cor. 3: 1.) As is evident from the defence which the Apostle makes of his commission, (1 Cor. 9: 1-3; 2 Cor. 12: 11, 12,) they questioned his apostleship, and accused him of inconstancy and insincerity, (2 Cor. 1: 17-20.)

4. The Christ Party. There is difficulty in determining the characteristics of this party. All that is clear is that it was a sect called by the name of Christ, and founded on undiscoverable relations to Christ. (a) Some have surmised that they were opposed to the factious spirit of those who followed the leadership of men, and carried their dislike to this spirit to the extreme of forming a new party. But they are censured as well as the others. (b) Others suppose that this party was so called because they admitted as authoritative only the discourses of Christ. (c) Others, with Thiersch, and Lechler that they had been personal disciples of Christ. (d) Others that they were the adherents of James, the "brother of the Lord." (e) Others that they were a sect of mystics, who, taking Paul's visions as a basis, believed that they enjoyed visions and revelations of Christ. (f) Neander's view: "a party desirous of attaching themselves to Christ alone, independently of the Apostles, who constructed in their own way, a Christianity different from that announced by the Apostles," either by means of a collection of Christ's sayings, (see b above,) or visions or inward light, (3) or by means of the light of natural reason, which Neander prefers, from the known peculiarities of the Grecian mind. The same party denied the resurrection from the dead, (1 Cor. 15: 12,) and illustrates the connection between rationalism and

the rejection of church authority. If this view be true, Paul, doubtless has these in mind, when he contrasts reason and revelation, (ch. 2.) (g) View of Baur and Tübingen school. Start with the fundamental assumption of two conflicting parties in the church. Here Paul and Apollos are arrayed against the Peter—and Christ—party; the latter viewed as legalists are the Petrine party, and as against Paul, (no apostle) call themselves the Christ party, embracing the extreme Judaizers. This they say agrees with our previous knowledge of parties in the church, and accounts for the objection urged against Paul that he had never seen Christ. Further, these critics cite those passages in this epistle, where Paul refutes the objection just named. (4: 1; 9: 1; 15: 8; 2: 16.) Paul, they say, renews his assertions in 2 Cor. 10: 7 and 11 ch. They allege that the whole structure of the epistle is based on this controversy, and accordingly receive it as genuine. Objections to this theory: 1. We have four names, not two; and separate names forbid identifications. (1: 12.) 2. The inferences drawn from the passages quoted are forced and fallacious. They only prove that Paul was attacked on that ground. The personal attack of the extreme Judaizers is insufficient ground for classing them as a distinct party.

4. Relation to heathen community. The infant church struggled for life in the midst of a heathen community, surrounded by every incitement and facility to evil. The epistle presents the effects of these on the church, and corrects the false notions concerning the purity of the primitive church, now prevalent. We are here informed that these churches suffered from the same evils as those of the present day. In this respect, the mother church in Jerusalem was distinguished from the church in Gentile lands. It was founded on morality, yet suffered from internal corruptions, corrected by persecution. But in Corinth there was little persecution. Notice that much gross evil may exist with religious vitality. These churches far from being in a dead condition. We have in this case an answer to those who oppose the success of missionaries. Grace leaves nature to a great extent as it was. Much of their immorality

grew out of false principles, which placed certain immoralities in the same category as questions of food. See the Apostle's treatment of these (chs. 5 and 6.) The position of woman was very degraded. Under pretext of religion, license existed, and though its presence in the church was recognized, yet so tainted was their morality, that it was excused on the ground of liberty. To the prevailing sentiment on this point, Paul opposes the scriptural representation that the body is a member of Christ and a temple of the Holy Ghost (6: 12-20.) In chapter 5: 1-5 Paul rebukes the church for allowing a man guilty of incest to remain in its communion. This crime was regarded by the Gentiles with abhorrence. Cicero speaks of such a connection as an incredible crime—as with one exception unheard of (Pro Cluent. 5, 6.) Some have endeavored to explain this, and the church's remissness, by a principle taught by many of the Jews, that all bonds of relationship were dissolved by conversion. The proselyte became a new creature, received a new name. The Rabbins taught, therefore, that a proselyte might lawfully marry any of his nearer kindred. Others that the Old Testament was not then in vogue. But, in the fact that the Apostle here distinguishes incest from adultery, we find a recognition of the perpetual obligation of the Levitical law. (Lev. 18.) As to the punishment "to deliver such an one unto Satan for the destruction of the flesh," there are two interpretations: One that it is simply excommunication; the other, a miraculous subjection of the person to the power of Satan. Some find an explanation of the phrase—"for the destruction of the flesh"—in the gnostic idea of matter as the seat of evil. From 2 Cor. 5: 11 it appears that the repentance of the offender followed upon the censure of the church, and so the execution of the sentence was remitted. Rückert, with whom Baur agrees, thinks there was no repentance—and although the majority of the church disapproved of the offenders, conduct, they were unwilling to execute Paul's severe sentence. Accordingly from prudential motives, the Apostle compromised. The main point in the passage is not the sin of the individual but of the church's laxity of

discipline—and the effect of the rebuke is seen in 2 Cor. 7: 7-16. From this passage we may deduce the following principles and mode of discipline: (1) Discipline is to be exercised by the church as a body, and not by the officers alone. (2) Its exercise—solemn and public. (3) Its object, not simply the preservation of the purity of the church, but the recovery of the offender (5: 5-11.)

5. Relation to heathen magistrates (6: 1-11.) Rebukes spirit of litigation and exposure before heathen tribunals.

6. The Apostle's treatment of marriage in the 7th chapter refers to the peculiar relations the church sustained to heathen society, as based on heathen religion.

7. Meats offered to idols. Markets were supplied from the temples with meats that had been used in sacrifices. Hence a difficulty arose. Eating such meat Paul states to be a matter of indifference in which Christian liberty was limited only by the conscientious scruples of others. He forbids the eating of them within the precincts of the temples. (8: 10; 10: 21-28.) Notice that the council of Jerusalem is said to be opposed to this action of Paul. There is no difference in principle. The council's decision was a compromise, and not a declaration of principle. This could not be carried out literally in Corinth. Moreover the Jewish claim was not disregarded, for the Christians were enjoined to exercise charity when the question was raised. The Apostle does not mention the decree of the council because it was well-known, and not addressed to those churches (Acts 15: 24.) The whole affords an illustration of the laxity of Christian life and Paul's liberality. This abstinence from participation in heathen feasts was construed into atheism, and made a ground of persecution. Christians were regarded as ignorant fanatics, the people hated them as despisers of the gods, and the causes of their misfortune, the cultivated laughed contemptuously at the obstinacy and confidence of their faith. Celsus employed all the resources of his intellect and eloquence to paint Christianity as a ridiculous and contemptible system, and its followers as a sect dangerous to the well-being of the state. When to shield himself from suspicion, Nero charged the Christians

with firing Rome, their fiendish execution served as an amusement to the populace.

8. Worship. (Ch. 11.) Women took part in the worship with uncovered heads. In all eastern countries the veil is a symbol of modesty and subjection. For Corinthian women to discard the veil was to renounce their claim to modesty, and relying on the doctrine of Christian freedom and the abolition of sexual distinction in Christ (Gal. 3 : 28), too eagerly to aspire to female independence. This the Apostle rebukes, and (14 : 34) forbids their public speaking in the church. *Lord's Supper* was celebrated in connection with, though distinct from an ordinary meal, called agape (*ἀγάπη*). This had a reference not only to the original institution, but also to the sacred festivals both of the Greeks and Jews, concerning which we learn (Xen. Mem. III. 14) that the persons assembled brought their own provisions, which formed a common stock. This communion on terms of equality was essential to the idea of a Christian feast. But there were divisions in the Corinthian church even at the Lord's table—the rich eating by themselves and leaving their poor brethren mortified and hungry. Compare this with the treatment of the poor in modern churches. Spiritual gifts. Chs. 12 and 14. See under Acts 2 chapter.

9. The Resurrection was denied by some in the Corinthian church (ch. 15). By whom? Some say Sadducees. But they were so opposed to Christianity, that no party in the church was dominated by their influence. Others infer from Paul's answer, in which he quotes their maxim, "Eat and drink, for to-morrow we die," that they were Epicureans. The common opinion is that the influence of oriental philosophy in the Corinthian church—referred to in later epistles—gave rise to this heresy. They objected that it was impossible to recover the identical body, and—agreeably to their dualistic ideas—undesirable, as the body would only be an impediment to the spirit. Thus the Christ-party (rationalists) misinterpreted Christ's word and expected a spiritual resurrection only (15 : 35). Neander agrees with this view. The denial of this doctrine, however, might have

come from any source. The Stoics were pantheists, and regarded the soul as etherealized matter. The Epicureans believed in the annihilation of body and soul together. The Platonists believed in the immortality of the soul only, which they regarded as eternal, as eternally pre-existent, and as passing through an endless series of transmigrations. In Athens, where Paul came in conflict with these same systems of philosophy, the resurrection was denied (Acts 18 : 32).

ANALYSIS.

- I. Salutation (1 : 1-9).
- II. Reproof of the factions, (1 : 10—4 : 20).
 1. Contrasts human and divine wisdom, (1 : 11-2 : 5).
 2. " his own simple preaching with the presumption of his followers, (2 : 6-3 ch.)
 3. The proper relation of teachers and disciples, (3 to 4 : 20.)
- III. Intercourse with heathen, (4 : 21—6 : 20.)
 - a. Incest and discipline. (5 chapter.)
 - b. Lawsuits, (6 : 1—12.)
 - c. Christian department in sexual relations, (6 : 12—6 : 20.)
- IV. Answers to the letter of the Corinthian church, (7 to 14 : 40.)
 - a. Marriage, (7 c.)
 - b. Heathen feasts, (8 to 11 : 1.)
 - c. Public Worship, (11 : 2—14 : 40.)
 - (1.) Male and female head-dress, (11 : 2—11 : 16.)
 - (2.) Lord's Supper, (11 : 17 to 34.)
 - (3.) Exercise of spiritual gifts, (12 to 14 : 25.)
 - (4.) Unity and uniformity, (14 : 26 to 14 : 40.)
- V. Resurrection of the dead, (15 c.)

Future state the aim and end of Christian life.
- VI. Conclusion of a personal nature, (16 c.)

PAUL'S SECOND EPISTLE TO THE CORINTHIANS. The events in the life of Paul, from the spring of 57 until the last journey to Jerusalem, a period of some ten months, Luke sums up in three verses. (Acts 20 : 1-3.) Intellectually this period was the most active and influential of Paul's career, as we learn from the epistles. 2 Corinthians and Romans, written within its limits. From

ch. 2 we learn that Paul left Ephesus, in deep dejection, on account of the character of the Corinthian church. He had however determined not to visit them in this state of mind, (2 Cor. 2: 1) and had previously sent Timothy (1 Cor. 4: 17) to forward the collection and counteract the disturbing influence in the Corinthian church. Failing to hear from or through Timothy, the Apostle in his anxiety dispatched Titus, (2 Cor. 2: 12-13,) and instead of sailing directly to Corinth, took his departure through Macedonia, when the outbreak at Ephesus forced him to leave, delaying his visit until the effect of his former letter should be made known to him by Titus. He accordingly, tarried on his way at Troas, waiting for Titus, but in his eagerness to hear from Corinth, he pressed forward to Macedonia, where he met Titus with a good report, (2 Cor. 7: 6, 7.) In Macedonia he was rejoined by Timothy also. Whether he had reached Corinth, or been delayed in Macedonia, is uncertain (1 Cor. 16: 10; 2 Cor. 1: 1.)

Time and place of composition. From Macedonia, he sends Titus, with this epistle, desiring him to complete the collections, (2 Cor. 8: 6.) In coming to Corinth the third time, Paul in writing to the Corinthians boasts of the liberality of the churches in Macedonia, and in Macedonia he boasts of the churches in Achaia. (8: 1-5 and ch. 9.) But inasmuch as certain Macedonians might accompany him to Corinth, he exhorts them in this letter to sustain the reputation he had given them (vs. 3 and 4.) The Syriac version and B say it was written from Philippi. Time—a few months later than the 1 Cor., in the fall of A. D. 57, sufficient to allow Titus to reach Rome and return to Philippi. It is the least methodical of Paul's epistles, abounding in severity and vindication of character. As 1 Corinthians affords the most complete picture of the church among the heathen, this gives the most complete portraiture of Paul.

Historical Points. (1.) Evidence of an unrecorded visit to Corinth—(12: 14.) This must have occurred before the first epistle was written, as may be seen from comparison of 1st and 2d epistles. Certain points of 2 Cor. are otherwise not easily explained—(12: 14; 13: 1; 2: 1;

12: 21.) Some say that he was ready to come the third time, but the Apostle says—"Am coming the third time." (13: 1.) So (13: 2) a second time to rebuke, which does not include the first visit. Again, (2: 1) "will not come again in heaviness." It is objected from 1: 15, 16 that the "second benefit"—refers to his proposal to visit them twice on the same journey, instead of indicating a third visit. But it is simply a notice of a contemplated change of the plan mentioned (1 Cor. 16: 5.) It is urged further that Luke does not mention this journey. *Ans.* This does not fall in with Luke's design of recording the work at centers, and occurs within the period of the Apostle's labors at Ephesus. (Acts 19.) Some think this visit merely a return from an excursion made, during the stay at Corinth (Acts 18.) Most say—it was made from Ephesus—direct to Corinth and before the writing of 1 Cor., because in 1 Cor. 16: 5 the visit he had then in mind was to be made through Macedonia, a reference to which they say is found in 2 Cor. 15: 16. But the plain inference from that passage is that the visit there projected was not fulfilled.

(2.) Second lost letter. Bleek with whom Neander agrees, holds to a second lost letter, written after the sending of 1 Corinthians. Timothy had returned from the visit mentioned in 1 Cor. with a bad report, respecting the disposition of a part of the church. In consequence Paul wrote a severe letter and sent it by Titus, and remained in great anxiety until he heard of its effect. See 2 Cor. This view turns upon the point, that there is nothing in 1 Cor. severe enough to form a basis for the references in the second epistle. Meyer denies this. Alford—*possible*; Kling, *et al.*—not proven.

(3.) Description of hardships (1 Cor. 15: 32.) Some understand a literal exposure to wild beasts. Against this is urged—(1.) the improbability that a Roman citizen should be subjected to that punishment. But Roman citizenship did not prevent Paul's being twice beaten with rods. (2.) Silence of Acts, on this point. But scarcely a tithe of what Paul did and suffered is recorded in the Acts. (3.) It is not mentioned in 2 Cor. 11: 23-29. In as much as this expression—"fighting with wild

beasts," is often used figuratively by the ancients for contests with enraged men, and since Paul was exposed to the violent tumult of the people at Ephesus, it is most probably to be understood figuratively here. Most adopt this view. (1 Cor. 16 : 9,) and refer (2 Cor. 1 : 8, 9) to the same conflict, which was so severe that the Apostle almost despaired of life, and hoped only in the resurrection. A like reference is made of the temptations and the labor accomplished by tears in Acts 20 : 19. To this time of conflict is also referred the occasion in which Aquila and Priscilla risked themselves (Romans 16 : 3, 4.) This state of affairs shows the activity of the Jewish enemies in Ephesus—and indicates that they sent their emissaries to Corinth at the same time. Alford says that 2 Cor. 1 : 8, 9 refers to sickness. In Corinth Paul endured a process of mental suffering. In Ephesus he went through a corresponding process of external suffering. Gives a review of his external afflictions in contrast with his bodily infirmity. In ten years he had been beaten 8 times, yet Acts mentions but one (Acts 16 : 22, 23); suffered three shipwrecks, none of which is mentioned in Acts. (2 Cor. 11 : 23–28.)

Theories of the thorn in the flesh (2 Cor. 12 : 7). (1) Spiritual solicitation of the devil. (2) Opposition from one or more adversaries. Calvin *et al.* (3) Some grievous bodily pain,—hypochondria, epilepsy, disease of eyes—(Gal. 4 : 14); (1 Cor. 2 : 3): (Gal. 6 : 11.) It was such as to render necessary the use of an amanuensis. Some have attributed it to the effect of the light at time of his conversion. It was apparent to others, and therefore depressed him in spirits. It has been affirmed from 2 Cor. 10 : 10 "his bodily presence is weak, and his speech contemptible." But this does not accord with his abundant labors, and the acceptance with which he was heard at Athens, his effective oratory before Felix and Festus; at Lystra his being taken for Mercury. Tradition sets St. Paul before us as having the strongly marked features of a Jew—yet not without some of the finer lines indicative of Greek thought. His stature was diminutive, and body disfigured by some lameness or distortion, beard long and thin, head bald, complexion

transparent, eyes bright and gray, under thick, overhanging eye-brows, with a cheerful and winning expression of countenance. Men of delicate health have often gone through the greatest exertions, e. g., Alfred the Great. See Malalas and Nicephorus, as quoted by Conybeare and Howson, p. 224, note 3.

(4.) Visions were designed to afford evidence of God's favor in answer to the attacks of opponents, and are important in their connection with the doctrine of the resurrection. Baur says, that in answer to those who objected to the Apostle that he had not seen Christ, Paul urges these visions, implying that to have seen Christ personally was not a necessary qualification of an Apostle. But Paul distinguishes between the vision on the way to Damascus, and these. Does not base his apostleship on the latter (Gal. 1:1 and 1 Cor. 15:8; 9:1). Moreover, the account does not say that he saw Christ in the vision (2 Cor. 12:1-4), nor does the time of this agree with that of his conversion. It may have occurred in Tarsus or Antioch. De Wette says, the Christ party at Corinth professed to enjoy this mode of communicating with Christ. Hence Paul made the same profession. These visions form a connected chain, and occur at every crisis in the development of doctrine. (1) At conversion (Acts 9:1-5); (2) At reception of his commission on return to Jerusalem (Acts 22:17; Gal. 1:18, 19); (3) At Troas (Acts 16:9) direction to evangelize Europe; (4) When depressed by result of his European work, in Corinth, (Acts 18:9); (5) Night after his arrest in Jerusalem (Acts 23:11); (6) In shipwreck, going to Rome, (Acts 27:24); (7) (2 Cor. 12:2). Some say this last is only another account of his conversion. Wieseler, that it is same as trance at Troas. But does not agree with the account of that. If 2 Cor. was written in A. D. 57, then 14 years before would bring it to 43, about the time that Barnabas took Saul from Tarsus to Antioch. For him to enjoy a vision at that time would be analogous to his subsequent history, and throws light upon the apostolic zeal and the courage of his faith.

(5.) Collections for poor in Jerusalem. The combination of the passages referring to this collection forms

one of the threads for determining the time of the composition of the epistle. Acts 11 : 20 shows the origin of the movement. Acts 15 : 6, Gal. 2 : 10, 1 Cor. 16 : 1, show the authoritative recognition of it. Acts 18 : 23 exhibits the beginning of its operation. 1 Cor. 16 : 1-2 shows the method : Titus is sent to further and complete it (2 Cor. 8 : 6-10) ; and afterwards (Romans 15 : 25) we have notice of its completion, and Paul's readiness to depart with it to Jerusalem (cf. Acts 20 : 22.) In 2 Cor. 9 we learn of the liberality of the church—whilst the whole is an evidence of its unity and systematic effort. The fact of commissioners accompanying Paul is an evidence of his caution against suspicion. Notice the poverty of the church evidenced here, as compared with the mother church in Jerusalem.

ANALYSIS.

- I. Vindication of his life, chs. 1 to 7.
- II. Collections, 8, 9.
- III. Justification of his apostleship, 10, 11, 12, 13.

Remark : the unity of this epistle has been attacked. Wieseler says that the first 7 chapters were written before Titus arrived. References, special commentaries on I. and II. Corinthians, Peile, Stanley, Hodge, Ellicott. articles in Smith's Dictionary, Lange, Meyer.

PAUL'S EPISTLE TO THE ROMANS. *Time and Place of Composition.* Written from Corinth in the spring of 58 A. D., or as others with Meyer 59 A. D. Argument, (1) From Rom. 15 : 25, we find this letter was written when the Apostle was about to depart for Jer. with the contributions from the Macedonian and Achaian churches. According to 1 Cor. 16 : 1-3, 2 Cor. 9 : 5 he brought this collection to an end in Corinth, and from Acts 20 : 3 we learn that prior to setting out for Jerusalem he had spent three months in the vicinity of that city, whence he expected to sail via Ephesus, so as to reach Jer. by Pentecost, (Acts 20 : 16.) (2) From Rom. 15 : 19-23 we learn that at the time of writing his labors in the east were completed. In this connection the question has been raised, whether Paul *entered* Illyricum, or but extended his labors unto its borders.

From the force of the language in v. 23 and the fact that Titus afterwards preached the Gospel in Dalmatia, (2 Tim. 4 : 10,) some with Meyer have adopted the *possible* interpretation that Paul extended his labors *into* that province. There is however no express mention of the fact either in Acts or the Epistles. (3) In Rom. 15 : 30-31 Paul regards the danger connected with a visit to Jerusalem as imminent. (cf. Acts 20 : 25 and 21 : 20 ff.) (4) The place is pointed out by evidence which cannot be misapplied, i. e., names in the salutation. The letter was written in the city by Tertius : it mentions Gaius, Paul's host, (16 : 23) who was probably one of the chief members of the Corinthian church (1 Cor. 1 : 14.) Also Erastus "the treasurer of the city," (16 : 23) elsewhere mentioned in connection with Corinth (2 Tim. 4 : 20); (cf. Acts 19 : 22.) Timothy and Sosipater were also with him (Rom. 16 : 21,) who as we learn from Acts 20 : 4 were his companions at Corinth. The epistle was sent by Phœbe, whom the Apostle specially commends to the Romans, (16 : 1) and who was a deaconess of Cenchrea, a port town of Corinth. The word deaconess never occurs in the A. V. and *διακονος* is properly translated in the feminine here only. It is said this use of the term implies the existence of the office more fully described in 1 Tim. 5 : 9. Also that where women are spoken of as Paul's companions we are to understand them as holding this office. The identification of this office with the "widows" mentioned 1 Tim. 5 : 9-11 and Tit. 2 : 4 is disputed by Neander, but we are at least dependent upon these passages for the qualifications of the historic office, mentioned in Apos. Const. Bk. III, and in Pliny's letter to Trajan.

Origin of the Church in Rome. Of the official founding we have no record. The first mention of the fact that Christians were in Rome occurs in Acts 18 : 2, where the decree of Claudius (A. D. 41-45) is alluded to as the cause of Aquila and Priscilla's leaving Rome. Suetonius gives as the cause of this decree (Vita Claud. 25) the tumultuous behaviour of the Jews (*Chresto impulsore*.) This as we have seen is to be taken as a proper name, and the reference is either to an agitation over the Jew-

ish doctrine of a reigning and conquering Messiah, or over the Christian doctrine of the Messiahship of Jesus. The Christians as a sect were not distinguished from the body of Jews, and consequently banished with them, sometime between 49 and 53 A. D. There were Christians living in Puteoli, a suburban city, on Paul's arrival there in 63 A. D., and at Appii Forum and the Three Taverns he was met by brethren from Rome (Acts 28: 14-15,) hence we infer the existence of a prominent church in the latter place (cf. Rom. 1: 8-15.) To this is objected that the Jewish elders (Acts 28: 21-22,) were ignorant of the tenets of Christianity, which ignorance, it is said, would argue the insignificance of the church there. Baur accepting the description of the church found in 1 chap. of this epistle regards the above passage in Acts unhistorical and illustrative of the doctrinal tendency of the author, to harmonize the Petrine and Pauline sections of the church. Olshausen thinks the expulsion of the Jews had induced the Roman Jewish-Christians to separate themselves entirely from the Jews, so that on the return of the latter the former remained unnoticed by them. Neander accounts for their want of knowledge by the vast size of the city. Baumgarten by the predominance of the Gentile Christians leading Jews to ignore them. The best view is that the Jewish leaders here dissemble or disguise their knowledge of the Christian sect, either from a supercilious disposition to disparage its importance in addressing one of its ring-leaders, (Acts 24: 5,) or, with Meyer and Lightfoot, from prudential motives, and an unwillingness to be involved in quarrels which had previously caused their misfortunes. Size of the church. The epistle proves that it was large and distinguished (1: 8-13.) (1.) There were distinguished teachers among them who had been Christians before Paul, (16: 5, 7.) (2.) The numerous salutations contained in ch. 16. (3.) The fact that the most important of Paul's letters was written to the Romans proves that the church there was large and organized, and had existed for years *before* 58 (Rom. 15: 23; cf. 22 and 1: 13.) Gibbon says:—"The Christians at Rome at the time of the accidental persecution of Nero, are

represented by Tacitus '*ingens multitudo.*'" "A more careful inquiry, however, soon demonstrated that the offenders did not exceed 7000." Merivale, speaking of the fire in the year 64, says of Christianity that it was then effecting "conversions even in high places, not among the freedmen of the great Roman families only, but among Romans themselves, men, and still more, women of the highest rank." Some argue from the silence of the Satirists that the church was small. But we do find that the Jews were a subject of satire, and it is known that long after this the Christians were still confounded with the Jews. (Cf. Juvenal, XIV., Sat. 96 ff.) (Horace Sat. 1, V. 96; 1, IV., 142.) Silence of the philosophers can be accounted for in the same way. Note Seneca's remark concerning the Jews. *Victi victoribus leges dederunt.* Tacitus is as late as Marcus Aurelius, in whose army large numbers of Christians served, yet he says nothing about them. By their withdrawal from the public and social habits of the heathen, and their purity of life, Christians excited in the breasts of others feelings of mingled hatred and respect. Hence the silence of public comment and the caution of the Jewish elders.

It is not difficult to account for the introduction of the Gospel to Rome. The Jews were there in very large numbers. It was the metropolis of the world, to which captives in war were carried from all nations. Many converts would thus appear. It is probable that some of the *converts* at Pentecost (Acts 2: 10) were from Rome. On the persecution following the death of Stephen, disciples went to Cyprus and Phœnicia, and probably to Rome also (Acts 11: 19, 20.) It could not have been organized by Peter according to the well-known tradition, because Paul wrote his epistle about A. D. 59. Peter was not in Rome and never had been there, (Acts 19: 21; Romans 15: 20.) There is, moreover, no reference to Peter's being in Rome in Luke's nor in Paul's letters from Rome. Meyer says the church of Rome had a Pauline organization, (as opposed to a Petrine.) Lightfoot thinks the organization was not perfected until Paul's arrival. It was probably organized by pupils of Paul, among whom note Priscilla and Aquila, (Rom. 16: 3.)

Composition of the church. (1.) Baur and the Tübingen critics say that the Jewish element largely predominated, because (7: 1) they are spoken of as knowing the law, and the O. T. is frequently referred to. (2.) Others with Meyer hold that the Gentile element predominated, because this is not a polemic letter, nor addressed to the circumcision. Paul approves the doctrines taught in the church, (1: 6-13) calls them Gentiles, and asserts himself to be the Apostle to the Gentiles. (3.) The third view, seeking to combine the references in the epistle, concludes that the church was largely composed of proselytes, of whom there were many in Rome. This however does not explain the difficulty. The apostle directly addresses Jews and Gentiles. (4.) Correct view. Church contains both elements. The Gentiles are exhorted to humility, and the Jews warned of the final rejection of the Judean opponents, (16: 17, 18.) Lightfoot regards the Jewish element as the stronger, basing his conclusion on the supposition that Philippians was the first of the epistles written in prison, and that it is directed against Jewish opponents. Meyer says that this opposition arose later, and is mentioned in later epistles, and Philippians is conciliatory in tone. The Jews are saluted (ch. 3: 3 ff.) and both parties are freely exhorted. The Gentiles, as in Corinthians, are exhorted to abstain from giving offence, and the Jews to know their place (Phil. 3: 16-18.) In Philemon Paul simply refers to the fact that some about him preach Christ even of envy and strife, (1: 15.) Drawing an inference from (16: 17,) Lightfoot regards the church as heterogeneous, whose only bond of union was faith in Christ, and not formed into one body until Paul came. Again, the Roman church was not Latin, but chiefly Greek. This is well established: (1.) From the fact that the salutations contain chiefly Greek names. (2.) The names of the bishops of Rome for the first two centuries were Greek, with few exceptions. (3.) All the literature of the early Roman church was written in the Greek tongue. (Milman's Latin Christianity, p. 127.) (4.) The inscriptions found in the Catacombs put the question beyond dispute, and it is clearly established that the early Latin versions of the N.

T. were made not for the use of Rome but of the provinces, especially Africa. (Westcott, Canon, p. 269.) Many Greeks were among the retainers of the great families; the influence they were acquiring by their numbers and versatility was a constant theme of reproach in the Roman philosophers and satirists. From these the Gentile portion of the church was largely drawn. The names of the Roman believers belong for the most part to the middle and lower grades of society. Added to these were a few from the higher classes, e. g., Pomponia Graicina, Clemens, and Domitilla, a cousin to Domitian.

Occasion and object. The occasion is found in the Apostle's long cherished and fixed desire to preach the Gospel in person at Rome, for which the epistle was to be an introduction. (Acts 19: 21 and Rom. 1: 13.) We learn from 15: 23-28 that Spain, not Rome, was to be the goal of his travels to the west. We infer from this that a lengthened stay in Rome was not part of his plan at that time. Hitherto Paul's letters had been occasioned by the special wants of the churches. Of all the epistles, the present has least arisen out of necessity of dealing with special casual circumstances. The view that it was occasioned by the Judaizing spirit of the church (Baur) imports into the epistle a specifically polemical character, which it does not possess. (1.) It is purely a treatise as to his doctrines, and contains in general a statement of principles, elicited before partially in Galatians, and partially in Corinthians. Herein the Apostle sets forth his doctrine, in the entire connection of its fundamental principles. In no other letter has he done this so completely. Hence it is justly regarded as a grand scheme of his whole teaching, in the precise form which he held to be suitable, for its presentation to the Romans. The actual dangers in the church for the time were more of a moral than doctrinal character, yet the great question of the day, the relation of the Old Testament to the New, pervades the epistle and gives historic connection to the doctrines here presented. Lightfoot and Meyer infer from its references to the O. T. that the Jewish teachers and influences were already at work, and hence it was the aim of the Apostle to discuss the relation of

Christianity to Judaism. But an exhibition of the Gospel from its very nature must contain much of O. T. law and frequent reference to Judaism. When the Apostle would prove that all are sinners, it is done first by proving the Gentiles and then the Jews to be such. The same faith is necessary for both, and true faith is illustrated by that of Abraham. In unfolding the doctrine of sanctification, the exhibition of the purpose and use of the law was necessarily involved. Paul having before discussed salvation by grace, as compared with salvation through the law, in chapters 9-11, applies his conclusions to God's purpose and dealings with the Jews. This is the classical passage in the Judaistic controversy. Here the conflict culminates. In the next group of epistles, errors are of a different character. (2.) Others hold that this epistle was directed against Jewish arrogance, which, in assumed superiority, demanded the circumcision of the Gentiles and their submission to the rites of Judaism. Accordingly the Apostle shows that sin is universal, and therefore there is no difference between Jew and Gentile. (3.) Others say it was to conciliate the two, to counteract and obviate misunderstandings between Jewish and Gentile Christians. No references in the epistle to actual circumstances that would justify such special definition of its object. (4.) Baur regards it as an argument with Judaizing Christianity, which he says was then dominant in Rome. The latter assertion is unhistorical, and the epistle is not controversial. In no other Pauline epistle is the polemical element so much in the background. (5.) Hoffman and Schott make the epistle personally apologetic in design, assuming it to be a matter of surprise that hitherto, he had kept aloof from the world's capital. It might seem as if the church that had arisen without his aid, had no interest for him, or as though he were afraid to proclaim the message of salvation in the centre of Gentile culture. Against this Paul sets forth what in his view the message of salvation was, hoping thus to gain the church of Rome, as a point of support for his ministry in the farthest west. But this assumes an object and design not expressed in the epistle.

The *genuineness* of chs. XV. and XVI. has been called in question on the following grounds:—(1.) We find a

doxology at the end of the fifteenth chapter. This is probably due to the circulation of the epistle in early times without the personal salutations. (2.) The greetings are unusual in number for a church in which Paul was personally a stranger, and include relations and old friends of the Apostle. But Rome was the great rendezvous. Moreover the passage (16 : 17, 18) harmonizes well with what we may infer from the epistle itself in reference to the state of the Roman church, and agrees perfectly with the fourteenth chapter. The objection that so many Greek names are used falls, with the establishment of the Greek composition of the church. Some say that these chapters were originally separate from the letter—either as an introduction and directions to the bearer, (Semler) or, with Neander—Paul was prevented when he had finished the fourteenth chapter from continuing the epistle to the close—and on resuming felt himself impelled to add something on the theme last treated, seeking on the one hand to check the free Gentile Christians from self-exaltation, and to remind the Jewish Christians that the participation of the Gentile Christians in the kingdom of God was not an infringement on the rights of the Jewish people. Baur says the last two chapters belong to a Pauline writer, “who in the spirit of the author of the book of Acts, wishes to oppose to the sharp anti-Judaism of the Apostle, a softening and soothing counterprise in favor of the Judaists and in the interests of unity. Some VV. and MSS., and Fathers introduce the doxology of the 16th ch. between the 14th and 15th chapters—probably for the reason above stated—the use of the didactic portion alone. The external evidence proves the genuineness of the last two chapters. “Skeptical notions concerning them remain the exclusive property of their originators.”—Alford.

ANALYSIS.

[From Oxford “Teachers’ Bible.”]

- I. Sinfulness of the human race.
 - (a) Of the heathen, (ch. I.)
 - (b) Of Jews, (II.)
 - (c) Comparison of Jews and Gentiles, (III. : 1–20.)

- II. Plan of salvation explained.
 - (a) In Theory, (III. : 20-30.)
 - (b) By Illustration, (IV.-V.)
 - III. Its value.
 - (a) Union with Christ, (VI.)
 - (b) As Servants of Christ, (VI.)
 - (c) Supplying defects of the Law.
 - IV. Justification by Faith.
 - (a) Christian duty and privilege, VIII.
 - (b) Cause of rejection of some—election of others, Abraham's Seed, IX.
 - (c) Blindness and final rejection of Jews, (X, XI.)
 - V. Development of Truth, XII-XV.
 - VI. Personal Communications, XVI.
- Commentaries : Chalmers, Haldane, D. Brown, J. Brown, Jowett, Stuart, Hodge, Tholuck, Article Smith's Dict'y, Lightfoot, Lange, Meyer.

THIRD GROUP.

PERIOD V. ACTS XXI : 33—XXVIII. PAUL A PRISONER.

EPHESIANS, COLOSSIANS, PHILEMON, PHILIPPIANS. (Acts XX.) After spending three months in Achaia, Paul leaves Greece, with the sums of money collected for the church at Jerusalem. He proposed at first to go by sea into Syria, but being made aware of the purpose of the Jews to destroy him, he changed his plan of journey and returned through Macedonia (v. 3.) He takes with him seven representatives from the churches of Gentile Christians in Asia and Europe, (v. 4. See also 1 Cor. 16 : 3, 4.) Luke accompanied Paul from Philippi, and at Troas they join their companions who had gone before by sea (v. 5.)

Discourse at Miletus. At Miletus Paul sent for the elders of the Church at Ephesus, and delivered to them the address recorded in vs. 18-35. Ch. XXI. Thence to Cæsarea, thence to Jerusalem. He visits James, (v. 18.) Advice of James. Paul relates the success of the gospel among the Gentiles. In view of a report that he had taught the Gentiles to forsake the law of Moses, he is advised to put himself under vow with four Nazarites, and to supply the cost of their offerings, (vs. 23-24.)

Paul's arrest and rescue. His performance of the vow did not satisfy the Jews, and he is arrested on the charge of bringing Greeks into the temple, (vs. 28-29.) Rescued by the Roman captain and put into the castle of Antonia.

Luke's five apologies. (1) Before the Multitude, ch. XXII. (2) Before the Sanhedrim, ch. XXIII. (3) Before Felix, ch. XXIV. (4) Before Festus, ch. XXV. (5) Before Agrippa, ch. XXVI. After arrest he was two years prisoner at Cæsarea. Journey to Rome in the winter. Two years in Rome. A prisoner from A. D. 59-63. Apologies very full. Why so full? Some say that Luke was present. But in relation to history these apologies are the final scenes in controversy with Judaizers. Paul re-asserts his authority from Christ, his innocence toward the law, his doctrine of Christ and the Resurrection; (see Bernard's Progress of Doctrine, Lecture II.) Epistles of this group contain distinct allusions to his condition at Rome. Where written? Some say all written in Cæsarea. Uniform tradition shows all to have been written at Rome. (1.) The correspondence between Acts and epistles as to his confinement at Rome. (2.) The distinct forms of Roman imprisonment. (a) *Custodia publica* was the common prison. (b) *The Custodia libera* was the lightest form of punishment, might have much liberty. Some suppose that this was the mode of Paul's imprisonment. Objection: 1. This form of detention accorded only to men of highest rank. 2. Paul refers to chains and soldiers. (c) *Custodia Militaris*. This was Paul's. Confined by a single chain. Degree of punishment proportioned to rank, and the character of the crime. Tacitus and Horace mention cases of punishment with chains. In Cæsarea he was handed over to the Centurion, and friends were allowed to visit and serve him, ch. XXIV: 23. He was confined in the Prætorium, which was the residence of the governor and barracks of the guard. That Paul was kept bound is evident from fact that he was bound when Felix transferred him to Festus.

At Rome. Law of appeal. Paul as a Roman citizen could stay further proceedings before the Governor by

appealing unto Cæsar; and this he did. (Ch. XXV. 11.) The Voyage. He is given in charge of Julius, centurion of Augustus' band, who treated him courteously and allowed him more liberty, (Ch. XXVII. 3.) His trial before Agrippa had proved his innocence. (Ch. XXV. 31-2.) Favorable report to the Emperor. At Rome he was delivered to the Præfectus Prætoris, (XXVIII. 16.) Wieseler argues from the singular (*στρατοπεδάρχῃ*) that the Prefect was Burrus, because usually two were in command and it was only during reign of Claudius that Burrus Afranius held the appointment as sole prefect. After death of Burrus, A. D. 62, two prefects are spoken of. The conclusion is correct, but is not proved by the singular, which may as well denote the one on duty, or may mean one of the prefects. (Alex.) The clause, *ὁ ἐξαχθὼν ταρχος* - - *στρατοπεδάρχῃ*, is wanting in A. B. and Vulgate, and regarded as spurious by Mill, Bengel, Griesbach, Lachmann and Tischendorf. Greater liberty given to Paul at Rome, allowed to dwell by himself. (28: 16.) V. 23 *εἰς τὴν ξενίαν*, i. e. in a hotel, or he was a guest in a private house. (See Rom. 16: 23. Philemon 22,) or same as hired house, (v. 30.) Preached to all who came to him, some think him to have been released from captivity, but he was bound, for he had to send for the people. (vs. 17-20.) Here Acts closes; no reason to believe that Paul's case was tried in these two years. (Lightfoot.) Luke two years implies change, (v. 30.) Some say that Acts closes abruptly. But no more abruptly than the close of the Gospels. (See Luke 24: 52-3, use of participial construction.) The plan ends with Paul's success in Rome. No improbability that this time was spent without trial. The law allowed time for calling witnesses. May have been delayed by caprice of Emperor. (See Conybeare and Howson, p. 376.) Paul's arrival at Rome in advance of his accusers. Mission of Onesimus. (Philemon 1: 10-12. Conybeare and Howson, p. 380.) That the four letters from captivity were written by Paul is evident from his frequent references to himself, (Eph. 3: 1. Col. 1: 23-4. Phil. 1: 7. Philem. 9.) Ephesians, Colossians, Philemon written and sent at the same time inferred from similarity of condition of Paul in each,

(Eph. 6 : 19-20 ; Col. 4 : 3 ; Philem. 10.) Sent to neighboring cities in Asia. Eph. and Col. sent by Tychicus, and also additional information, (Col. 4 : 7-8.) Onesimus, who took Philemon, took also Colossians. Col. and Philemon connected by the common names Timothy, Epaphras, &c.

Time and place. Some say all from Cæsarea, even Timothy. Meyer, Reuss, Thiersch, first three from Cæsarea, and the rest from Rome. But uniform tradition says all were from Rome. Meyer says Cæsarea, for Onesimus would escape to Cæsarea. Only reason for mentioning Onesimus in Colossians was that Philemon his master lived in Colossæ. Tychicus from Rome would reach Ephesus first, but he was recommended only to Colossæ. (Eph. 6 : 21.) "Ye also" implies that he went to Colossæ first. (Phil. 22.) Paul desires Philemon to prepare lodgings, but had appealed to Cæsar and expected to go to Rome, and Philemon (2 : 2-4) had relinquished his journey to Spain. The great majority say they were written from Rome. 1. Luke says Paul had liberty at Rome; at Cæsarea. Statements of epistles agree better with this condition, (So Eph. 6 : 19, 20 ;) (Col. 4 : 3 ;) (Philem. 10.) 2. A large number of disciples and friends agrees better with the central position of Rome than of Cæsarea. 3. (Acts 20.) He had lately taken leave of Asia at Miletus just before his imprisonment at Cæsarea, and had spoken of false teachers in future, vs. 29, 30. The burden of epistles to write of errors already existing. 4. Tacitus—Laodicea, Colossæ, Hierapolis, destroyed by earthquake A. D. 60. Laodicea grew up by its own energy. Paul reached Rome A. D. 61. Letter written after the restoration, because does not allude to it. Order of writing—nothing positive. Colossians and Ephesians admitted to be a pair. Some identify Eph. with letter sent to Laodicea.

PAUL'S EPISTLE TO THE EPHESIANS. (I:1.) "ἐν Ἐφέσῳ." Some MSS. omit this introduction, but much authority in its favor. Doubt is occasioned by the fact the two oldest omit it: Vat., Sin. Some have it only in margin—contained in all versions. Objected, however, from Basil's statement that it was not in the copy which

be used. Fathers knew the question to be in doubt. Absence of salutations is the general characteristic of this epistle. As to internal arguments, the Fathers consented that the epistle was meant for the Ephesian church. Paul's usage was such, (Rom. 1:7; Phil. 1:1; 1 Cor. 1:2; 2 Cor. 1:1.) The sentence would be unnatural without the words. Coincidence between the epistle and his address Acts 20, where he commends them. Acts 20:22—"ὁδεξιμνος ἐν πνεύματι." In Eph. he calls himself a prisoner. (Acts 20:27.) "I have not shunned to declare unto you the whole counsel of God." (Eph. 6:20; Acts 20:28.) "Church which he purchased with his own blood." (Eph. 1:14.) Objections. 1. No greetings or local allusions to individuals. Ans.: Subject of epistle is general. But why not add messages? Paul's habit. Many messages in epistle to Romans, yet he was never there, hence absence does not prove anything. 2. Paul must have known of conversions in Ephesian church only by report. But this is forced. "If you have heard" implies no contradiction. 3. Paul addresses them as Gentiles, whereas from Acts we learn they were both Jews and Gentiles—writes with Gentiles in mind. Any other church than that at Ephesus liable to strong objections. Some, after Marcion, say it is epistle to Laodiceans. (Lightfoot.) (Col. 4:16.) Again, a circular letter for all the neighboring churches. In some MSS. the place for the name is blank. Why no other name? Common opinion in favor of common text. Accounts for general tone of epistle, (Eph. 1:15.) 6:22 indicates a particular church.

Authenticity attacked. De Wette, Baur, Davidson. I. Verbose expansion of Colossians, (Eph. 1:10; Col. 1:20; Eph. 1:21; Col. 1:16); expressions borrowed. (a) Occurrence of similar words and phrases. (b) Identical expressions. (c) Same expression differs. (d) Same topic. (e) And different topics following in same succession. Inference one or both spurious. (Eph. 3:9; Col. 1:26.) (Eph. 4:16; Col. 1:10; 2:19.) (Eph. 4:17; Col. 3:8-9.) Conclusion however forced. (1.) Their resemblance casual, and not chief characteristics of epistles. Each has unity and force of its own. (2.) Differ-

ences between the epistles far more characteristic than resemblances. Similarity accounted for by churches being in same condition. Difference of intention of epistles. Ephesians, doctrinal, i. e., not in polemic form of warning, but in form of statement of doctrinal truth, which had been attacked. Colossians practical and polemical vs. gnosticism; Colossians aimed against certain false teachers and is found to be christological. Christ head of the church; Ephesians ecclesiological, church in Christ. Succession of subjects different; one is not the expansion of the other because sometimes reverse. Unity of each explained by their having been written at the same time, in same state of mind, and to churches in same condition, want of analogy with Paul's other letters is De Wette's objection. With Baur the want of uniform style, weak recurring of same thoughts unworthy of much consideration. II. Unpauline expressions; reference to demons, doctrine of justification; (Eph. 2: 8, 10.) Faith and love on same level. Passage quoted not in O. T. (5: 14.) III. Style said to be turgid, no definite object, obscure conceptions. Differences from circumstances and subject. Forgery. But why should forger confine himself to a single epistle? Why not take pains to make Paul appear plainly as having written to Ephesus? Why omit personal allusions to Paul's life at Ephesus? Motive to promote unity inadequate. Moral responsibility of forgery denied. With respect to the epistle external testimony unanimous and full. Received by early church as St. Paul's epistle, and quoted as such by Polycarp and Irenæus. (Conybeare and Howson, p. 399) Irenæus says "As blessed Paul saith." Argument from gnostic allusions more full under Colossians.

Object and character. The visit of Tychicus to Colossæ afforded opportunity of sending epistle. Distinctions between letters of second group which were from east to west, and third group from west to east. Former, anthropology and soteriology; latter embraced christology and union with Christ, afterward carried on by John. The letters corresponded with the doctrinal work of west and east. Hence external, historical reason for difference in style. First opponents were Jews and Judaizers.

Hence first letters settle legal relations. Later opponents, men of cultivated and philosophical minds. Problems of Philosophy same as those of Revelation. Internal reason for difference of style found in the development of the faith of the church. First, Anthropology, then Soteriology, then Christology. Redemption is based on Christology. There is a constant increasing clearness in Paul on this subject. Contrast Paul and John. The general character of the letter does not exclude unexpressed intention to state the truths which exclude these errors. Redemption by eternal purpose, by grace, through Christ, who unites all in a spiritual body a temple of God.

ANALYSIS OF EPISTLE TO THE EPHESIANS.

(Taken from Dr. Braune, Lange's commentary.)

ADDRESS AND SALUTATION (I. 1, 2.)

PART FIRST: *The glory of the Church of Christ.* (I. 3—III. 21.)

A. *The ground and goal of the church.* (I. 3–23.)

(a) Grateful praise of the decree of grace. (I. 3–14.)

(b) Exhortation springing out of the Apostle's supplication for the church as the Body of Christ, who is the head. Thanksgiving and petition. (I. 15–23.)

B. *The extent and mission of the church.* (II.)

(a) Reminder of the previous condition of death, and the glorious new creation. (II. 1–10.)

(b) Extolling comparison of the previous and present condition. (II. 11–22.)

C. *The office and service of the church.* (III. 1–21.)

(a) The office in and for the church. (III. 1–13.)

(b) The Apostle's petition, with an exhortation for the church. (II. 11–22.)

(c) Conclusion in form of a Doxology. (III. 20–21.)

PART SECOND: *The spirit ruling in the church of Christ.* (IV. 1—VI. 20.)

A. *Theme of the whole part* (IV. 1–3): *Walk worthy of the calling in love and unity.*

B. *Three motives to the preservation of the unity in the spirit.* (IV. 4–16.)

(a) The working of the Triune God in the church. (IV. 6.)

- (b) The gift of Christ to individuals. (IV. 7-10.)
- (c) The organization and organism of the church. (IV. 11-16.)
- C. General Christian duties. (IV. 17-V. 21.)
 - (a) Principle of the new walk with reference to the antitheses of the old and the new man. (IV. 17-24.)
 - (b) Special traits of the new walk. (IV. 25-32.)
 - (c) Three points of view for the new walk. (V. 1-14.)
 - { 1. Look above Thyself, (vers. 1-2.)
 - { 2. Look into Thyself, (vers. 3-5.)
 - { 3. Look about Thyself, (vers. 6-14.)
 - (d) Exhortation to walk with careful consideration of the Christian position. (V. 15-21.)
- D. *Special Christian duties* in domestic relations. (V. 22-VI. 9.)
 - (a) Wives and husbands. (V. 22-23); (b) Children and parents. (VI. 1-14); (c) Servants and Masters. (VI. 5-9.)
- E. Concluding exhortation. (VI. 10-20.)
- CLOSE OF THE EPISTLE. (VI. 21-24.)
 - { A. Personal intelligence from Paul, (vers. 21-23.)
 - { B. Two-fold salutation, (vers. 23-24.)
 - (a) Peace, love, faith among them. (b) Grace upon and with them.

PAUL'S EPISTLE TO THE COLOSSIANS. Colossæ; a city of Great Phrygia on the river Lycus. Once of great importance. In middle ages called *Xāvax* and hence the modern name of the village on its site, Chonas. Epistle to Colossians, an instance of a letter addressed by Paul to a church he had not founded, (Col. 2: 1.) Assumed that Paul had never been there. Paul twice in Phrygia. (Acts 16: 6; 18: 23.) Epaphras probably the true founder. (Col. 1: 6, 7; 4: 12.) Grotius thinks that Epaphras was same as Epaphroditus. (Phil. 2: 25.) Tradition says he was the first bishop, and martyred.

Condition of the church. Epaphras brought favorable news. (1: 8.) But there were errors in vogue against which Paul instructed them, (ch. 2.) This was predicted in address at Miletus (Acts 20: 29, 30.) His anxiety was now increased (1: 9.) Errorists of Colossæ. The Judaiz-

ing party of Galilee separated in second century, as Ebionites; they held perpetuity of the law, also the doctrine of circumcision. They opposed the epistles of Paul. They held Jesus to be only a human prophet, taught by a divine spirit at baptism, and Millenarianism. Must be distinguished from Nazarenes, who were descendants of Jewish Christians under James, remnants of the church of Palestine until the sixth century. Gnosticism. Opposite form of error in New Test. Not developed into heresy until second century. An attempt so to assimilate Christianity and philosophy as to form unity. Origin not referred to any one school. Fanatical and mystical spirit showed to be more closely related to east than west. The decay of original schools gave way to eclecticism. Especially Neoplatonism, which rejected both Judaism and Christianity. Two prominent features, striving for higher knowledge of things; and asceticism. The body must be ignored. True morality consists in physical freedom from external objects. Gnosticism included. 1. Concerning God, an absolute impersonal being. The sum of all existence absolutely in Him. 2. Doctrine of emanations. The development of powers or attributes of the Infinite, called *Æons*. All these emanations constitute the *pleroma*, in which God manifests Himself. 3. Dualism, the external and material world cannot come from God, being evil. Matter inherently evil and at war with the principle of life. Lives only by union with the *pleroma*. The connection between these opposing principles, God and matter, formed by the last *Æon* in the procession descending in grade. 4. The Demiurge, ruler of the natural world, who created it by combining the contradictory elements of spirit and matter. 5. Redemption consists in the return of the spirit to God from its bondage to matter. This is effected by Christ. He descends and assumes the form of man. The Logos has only transient union with matter. This union communicates the true spirit to men. 6. Ethics based on physical system. Freedom from matter is the highest moral good, since matter is evil in itself. This leads to two opposing errors, asceticism and libertinism. Term gnosticism used of New Testament errors

in the sense that they embodied or involved its principles. Some features of gnosticism are wanting in New Test. Opposite tendencies mingled opinions of philosophy with the prejudices of Judaism. Errors rebuked in the epistle. Claim of a gnosis, or philosophia, as opposed to revelation. (Col. 1:9; 21:2-8; 1:23-6.) Effect of heathen philosophy is pride (2:18), as contrasted with Christian knowledge (2:2.) 2. As to God and his relations to the world, Paul guards against the doctrine that God is unknowable, (2:2; 1:10,) insisting on increase of the knowledge of God. Proves the person of God by declaring that the world was created by Him. (1:16.) Holds Him up as the Father of His people. (1:14; 19; 27; 11.) 3. Doctrine of emanation. Opposed by the doctrine of creation. This is seen from direct reference to existing order of spiritual beings in their order as held by the philosophers. (1:16.) Attributed to them the worship of angels (2:18.) Some refer this worship of angels to Jewish conceptions, but such worship is the reverse of Jewish practices. Others refer to this as a practice current in Phrygia. At council of Laodicea worship of angels was forbidden. Still more interesting is Paul's usage of the word *Pleroma*. He never uses it elsewhere than in Col. and Eph. to indicate the sum of spiritual beings. He applies it to God and Christ. (Col. 1:19. 2:9.) "It pleased" &c., not in sons but in Christ. (Eph. 3:19; 4:10.) (See also Rom. 15:29; 1 Cor. 10:26-28.) The doctrine of the Demiurge is never distinctly ascribed to any of these errorists in the the New Test. 4. Dualism appears in the principle of mortifying the body to obtain a higher mode of life, more than ceremonial fasting and legal discipline. (2:20.) It detracts from the work of Christ. (2:13-14.) Paul contrasts with it Christian morality. (Ch. 3.) 5. Jewish elements. Reference to circumcision, (2:11,) to ceremonials, (2:16,) to separation, (3:11.) 6. Christology. Refutation of false views concerning Christ's person occasions three principal passages in the Roman letters. 1. Against Ebionism, which denies divinity of Christ. 2. Against Gnosticism, which denies His humanity. 3. Against the Docetæ, who regard Christ's body only a phantasm. It is commonly

said that errorists among the Col. were Ebionites; that there was no Docetic element, and therefore Paul asserts the Divinity of Christ. But there was also a speculative element. Their philosophical statements do not so much deny His Divinity as make Him one among many forms of Divine essence. Christ is only the image of the invisible Pleroma before creation. They denied His Headship (2: 18, 19). Also His relation to God, to the universe, and to the church (1: 15-20). Christ is the divine human person, redeeming men by atonement and uniting all to him. 7. Denial of His resurrection (1: 18; 2: 12). Worshipped angels. The tendency was to degrade Christ and His redemptive work. (1: 20; 2: 20, 14). These evidently were not heathen philosophers in general or any school of them. They are in the church and of an eastern character. Not Neo-Platonists, nor Christians, nor Jews leaning toward Christianity. Nor were they Pharisees.—Stanley. How these parties arose in Asia Minor is uncertain. Some say they were direct from Alexandria. Large number of Alexandrian Jews had settled here and disseminated their spirit. Neander, Schaff. Essenes were often admitted into the Church. Paul's mode of procedure against errorists is interesting—does not attack them polemically, but states the opposite truths. Remarkable as being different from his style in Gal. and elsewhere. Here no personal enmity against Paul. They were regarded not as direct opponents to Christianity, but as misguided men. Interesting analogy. Jewish portions of the Church, including Apostle Peter and James, at first disagreed with Paul, but afterward in harmony with him; at the time of writing the Galatians all were subjected to censure, but when writing to the Colossians Paul is very lenient, uses stronger language in the pastorals.

Authenticity. Mayerhoff attacks it on the usual grounds of style. Also its similarity to Ephesians. Epistle is charged with containing phrases and ideas derived from the later heretical philosophers, as Cerinthus, which makes the date later than Paul. Baur's objections against Ephesians and Colossians. Errors combated were Ebionistic. The source of the letters was the gnos-

tic sect. 1. That the Christology differs from Paul's. The epistles are not directly against philosophical tendency, but one product of that philosophy. The Christology is gnostic. The leading idea of Christ is that He was a pre-existent being and His great work was to unify and restore all things to Himself. The ideas all belong to a later period. 2. That expressions occur everywhere which are the watchwords of gnostic speculations, principalities, and powers, thrones, pleroma. Great stress is laid on the idea that Christ is the medium through which God reveals Himself. The only difference is this manifestation of God in Christ as opposed to the gnostic idea of a plurality of *Æons*. Valentinus arranges these *Æons* in pairs, male and female, and thus explains the relation of Christ to the church as His bride, (Eph. 1 : 23.) The "manifold wisdom" said to be emendations, (Eph. 4 : 10.) Mystery, wisdom, knowledge, light and darkness—the *Æon* of this world, world rules, &c. So also Montanism is taken to be the source of the doctrine of Holy Spirit; also that prophecy was continued in the church, (Eph. 4 : 11.) Stages of growth of the spiritual in the church, (4 : 13–14.) Opposition to the Montanist view of marriage, (Eph. 5 : 31.) Held that these facts indicate the rise of the epistle after Montanism. The opposing views or errorists, are Ebionitic; circumcision, etc. There are frequent self-assertions of the author (3 : 1, 4 ; 6 : 20 ; Col. 1 : 23), and allusions to gospels Mark and Luke. Alleged that frequent assertions concerning persecutions cast suspicion on the writer. Inference is that writings date from second century. Some say the epistle was written by Pauline Christians, based on a letter written by Paul. Hence they were Gnostic writings designed to harmonize Gentile and Jewish Christianity; held that the death of Christ not to atone but to unite; conciliation to Judaism unapostolic; heathen share what the Jews before had. Answer: 1. Exaggeration of coincidences of language. Critics have done utter violence to exegetical meaning. Paul's terms have been interpreted from Gnostic writings. Paul does not use the same words in same sense with Valentinus. The ideas are not contrary to those of his other epistles. A logical advance; if written so late as

alleged would be more definite. 2. Weakness especially seen in applying Montanism to the epistle, since it is directly opposed to Gnosticism. 3. The errorists are not simply Ebionites. Certain principles by the 2d century had developed into Gnosticism. These errors were controverted by putting truth in the same form to satisfy this special tendency. But if not Gnostic we are at sea, for no other error can be discerned. Some say that errorists denounced Gnosticism. 4. The conclusion is unfair. Gnosticism was avowedly borrowed from Christianity, and not Christianity from Gnosticism. The genuine precedes the counterfeit. 5. Philosophical phrases used in common. Critics ignore external evidence. These epistles were accepted long before the rest of the canon. This school utterly ignored this point. Idea of forgery is even more incredible than the fact that Paul wrote them. 6. Inspiration of epistle not accounted for. Not probable that the church would accept a forgery. (Col. 4: 16) "and that ye likewise read the *epistle* from Laodicea." Suggests question whether an epistle from Laodicea to Paul, or to Colossæ. But an epistle of Paul's. There was an epistle to be brought from Laodicea. Some say it was Ephesians; others Hebrews; 1st John; Philemon. Epistle to Laodicea now lost. Some epistles saved, others lost—illustrates the formation of the canon.

ANALYSIS OF EPISTLE TO THE COLOSSIANS.

(Taken from Dr. Braune, Lange's Commentary.)

- I. ADDRESS AND SALUTATION, (1: 1-2.)
- II. PART FIRST: *Mention of the ground of Christian fellowship, and warning against apostasy*, (1: 3-2: 23.)
 1. Thanks to God for the faith and love of his readers from the beginning, (1: 3-8.)
 2. Earnest supplication for the progress of the church in true knowledge, especially of the Being and work of Christ, (1: 9-23.)
 3. Joy of the Apostle in his sufferings and labors, (1: 14-29.)
 4. Anxiety of the Apostle lest they be led away through false wisdom, (2: 1-15.)

5. Two special warnings, (2 : 16-23.)
 - { a. Against carnal legal service, (vs. 16-17.)
 - { b. Against superstitious angel worship, (vs. 18-19.)
- III. PART SECOND : *Exhortation to true vital sanctification*, (3 : 1-4 : 6.)
 1. The foundation and prospect of a genuine Christian sentiment and walk, (3 : 1-4.)
 2. General exhortations, (3 : 5-17.)
 - (a) Negatively, to put off the carnal nature, (3 : 5-11.)
 - (b) Positively, to practice Christian affection, etc., (3 : 12-17.)
 3. Special exhortations, (3 : 18-4 : 1.)
 - (a) To wives and husbands, (vs. 18-19.)
 - (b) To children and fathers, (v. 21.)
 - (c) To servants and masters, (vs. 22-25-4 : 1.)
 4. Concluding exhortations, (4 : 2-6,) in relation to
 - { Prayer, (vs. 2-4.)
 - { Conduct, (v. 5.)
 - { Speech, (v. 6.)
- IV. CONCLUSION, (4 : 7-18.)
 1. Personal intelligence, (vs. 7-9.)
 2. Salutations and Messages, (vs. 16-17.)
 3. Closing words, (v. 18.) [Autograph salutation, exhortation and benediction.]

Commentaries : Eadie, Ellicott, Braune in Lange, Article Smith's Bible Dictionary.

PAUL'S EPISTLE TO PHILEMON. Of peculiar interest as referring to personal relations. Tenderness, wisdom, firmness in principle laid down. Philemon was a resident of Colossæ as appears from Col. 4 : 9. Paul speaks of Onesimus as one of them, and (Col. 4 : 17), of Philemon. 2nd mention made of Archippus. (Horne's Intro., Epistle to Philemon). Converted under the ministry of Paul, (19.) Tradition says that he was made Bishop of Bercæa. Martyred under Nero. Onesimus, a slave of Philemon, who had robbed his master and escaped as far as Rome, (11.) Became a convert under Paul's ministry, during the latter's imprisonment in Rome, and sent back to his master with commendation from Paul. Martyred at Rome. Account rejected only

by Baur, because of unpauline expressions, and little importance. Embryo of Christian poetry. The union effected by Christianity is set forth by the return of Onesimus to his master. The epistle an example of a Christian letter. Note Luther's Introduction, quoted in Alford's Grk. Test., p. 115.

ANALYSIS OF EPISTLE TO PHILEMON.

[Taken from Van Oosterzee.]

- I. Address and salutation, (vs. 1-3.)
- II. An expression of Christian sympathy and recognition, (vs. 4-7.)
- III. (The proper kernel of the epistle,) intercession for Onesimus and commendation of him, (vs. 8-22.)
- IV. Request for a lodging, greetings of friends, and prayer for spiritual blessings, (vs. 22-25.)

PHILIPPIANS. Church at Philippi first one founded by Paul in Europe, (Acts 16 and 20.)

Time and place of writing almost universally conceded to have been at Rome. Late in his imprisonment. Probably written after the close of the Acts. Another opinion places it in the first Roman imprisonment. Later date is better suited to circumstances. 1. Large size and importance of the church referred to. Paul writes as if well acquainted with the church. 2. Combinations of companions with Paul. Luke and Aristarchus mentioned in early writings from Rome, but are not mentioned in Philippians. 3. We find indicated four journeys between Philippi and Rome. Philippians had heard of Paul's imprisonment in Rome and that he was sick—send Epaphroditus to him, (4: 18.) Then Paul sends Epaphroditus back to the Ephesians, (2: 25.) Again change in Paul's condition, greater constraints and anxiety. Really expects release in hopes to see his friends at Phil., (2: 24.) Lightfoot, Bleek, put it before Ephesians and Colossians on internal grounds. 1. Phil. more like the earlier epistles, especially Romans. 2. Transition in the controversy better brought about by this arrangement. Pause in controversy. 3. Ephesians and Colossians need to be put as late as possible on account

of difference in style and subject, and brought near to the Pastorals.

Object and Character. Not controversial. There were no practical dangers against which to give warning. Paul replies to the accounts which they sent to him by writing this letter. The great object of the epistle, according to Lightfoot, is to set forth the power of the Gospel to produce the highest moral results, and the closest union among men. Personal relations indicated in epistle illustrated such results. Epaph. sent to Paul with aid, (4 : 18.) Practical view of life in Christ, (1 : 12-18.) Effect of Paul's ministry. Facts in life of Paul determined by this epistle. Where was he imprisoned? In Pretorium or Palace of the King? Pretorium, General's tent, or palace, (Acts 23 : 25.) Used as barracks by the body guard of the Emperor. Local references, 1. The Fathers say that the place was the palace of the Emperor in Rome. Then we understand the salutations from Cæsar's household at close of the epistle, (4 : 22.) 2. Common opinion, that it was the camp of the Prætorian guard. When Paul was in Rome, he was given into the hands of the Prefect of the Prætorium. Hired house was, then, within the camp. 3. Wieseler refers it to the detachment of the guard at the palace. 4. Ellicott, the whole quarters of the guard both within and without the city. 5. Lightfoot and Bleek give it no local sense but refer it to the guard itself. Cæsar's household. The greeting in 4 : 22, either (1.) The family or relations of the Emperor; hence we infer that the converts were of high rank, or, (2.) *οἰκίας* refers to the imperial servants, military and civil of all sorts; no inference as to rank. For Lightfoot's combinations see Lightfoot, Commentary on Philippians, p. 170. If Paul's epistle was written shortly after his arrival at Rome it would seem to follow that the members of Cæsar's household who sent their salutations to Philippi were earlier converts, (Lightfoot, p. 171.) Cæsar's household supposed to be the same with the list in the epistle to Romans, (Rom. 16.) They are identified also with inscriptions in Columbaria, (Lightfoot, 169.) Alford and Ellicott from a local sense infer a change of place in his imprisonment, from private

house to barracks. Meyer and Lightfoot hold that as the guard was changed he could see in succession all the troops, and other members of the household had free access to his presence.

A division arose among the teachers at Rome about Paul. Some were stirred up to preach Christ on account of his bonds, others of envy and strife. These latter were Judaizers. The fact that Paul rejoices (1: 18,) is conclusive that this party had less influence in Rome than elsewhere. Philippians less erratic than the Galatians. The alternative here was not pure and impure Christianity but Christianity and heathenism. The trial near and issue uncertain. This was connected with political changes. Burrus, the friend of Seneca, under whose rule Paul had enjoyed much freedom died in 62 and was succeeded by two prefects, one of whom was Tigellinus. The same year Nero divorced his wife Poppæa. She was claimed to be a proselyte to Judaism. Paul's accusers would be aided by her. Lightfoot doubts the influence of political changes. Paul indulged a hope of deliverance (1: 25; 2: 24.) Hopes to send Timothy to them shortly (2: 23; 1: 21.)

Purity of the church of Philippi. The epistle contains no rebuke. There are four distinct instances of the Philippians making contributions to Paul. (4: 10, 15, 16; 2 Cor. 11: 9.) Question as to whether this is same as Phil. 4: 15; 4: 10. And these contributions were out of their poverty, for the Macedonian churches were not wealthy communities like the church of Corinth. (See Conybeare and Howson. 2 p. 123.) Baur says his receiving contributions contradicts (1 Cor. 9: 15.) But this latter merely asserts the right to receive. (See also 2 Cor. 11: 9.) Reason for purity of the church. Philippi free from false teachers; the church was persecuted (1: 29, 30;) (chap. 3,) speaks of Judaizers again. It is commonly said that they had no power in Philippi. They were referred to as a future evil, or the warning was suggested by circumstances external to the Philippian church. Lightfoot says that chap. 3: 12-18 alludes to the opposite danger of antinomianism (pp. 67-69.) Special difficulty. It is evident that they were

fiable to pride, and disputes perhaps about social distinctions. (2: 14; 4: 2.) Paul's exhortations to humility introduce the great christological passage (2: 5-16.) Lightfoot justly makes a combination of the history in the Acts, and the epistle. From prominence given to women in the conversions at Philippi and in the persecutions afterwards, combined with the disputes between Euodias and Syntyche (Phil. 4: 2) he concludes that the position of women in Macedonia was unusually high. This opinion is confirmed by Macedonian inscriptions. (Lightfoot, *Com. on Phil.* p. 55.) Subsequent history: Church at Philippi little known, not mentioned till early in the second century, when Ignatius, on his way to Rome, where he is condemned to suffer martyrdom, passes through Philippi, and is kindly entertained by members of the church. Their kind treatment of Ignatius gave rise to communications with Polycarp in which the Philippians invite him to give them some words of advice. (Lightfoot, p. 62.) Polycarp's letter extant. The See continued to exist but had no history. Was Clement, Paul's fellow laborer, (4: 3,) the same as Clement of Rome? Uniform tradition affirms it. Lightfoot, Meyer and De Wette doubt it. (See Lightfoot, p. 166. Notices of place and time opposed to identification of the two. At the time of the epistle Clement would be about 25 or 30. He is mentioned in the shepherd of Hermas, A. D., 140 as alive. This does not affect the facts about Clement of Rome as the friend of Peter and Paul. He stands out as a very prominent post-apostolic figure. This question does not affect the canonicity of the epistle. Alleged, from (3: 1,) "same things," that there were other letters to the Philippians, but lost. Polycarp in a letter to the Philippians uses the plural "epistles" in speaking of Paul's writing to Philippians. But "same things" mentioned in 3: 1, refers to the duty of rejoicing, spoken of above in the epistle. Hence the doubt with respect to the other letters.

Genuineness. The epistle was rejected by the earlier Tübingen critics on the ground of gnostic expressions, e. g. (II, 5-8). Sophia made an impious attempt to know God fully and fell—Tübingen's explanation of 2: 5-8.

But the argument is disavowed by later writers of the same school.

ANALYSIS OF PHILIPPIANS.

(Taken from Lightfoot.)

- I. 1: 1-2. Opening Salutation.
- 1: 3-11. Thanksgiving and prayer for his converts.
- 1: 12-26. Account of personal circumstances and feeling; Progress of Gospel in Rome.
- II. 1: 27-2: 4. Exhortation to unity and self negation.
- 2: 5-11. Christ the pattern of humility.
- 2: 12-16. Practical following of His example.
- III. 2: 17-30. Explanation of his intended movements, the proposed visit to Timothy; the illness, recovery, and mission of Epaphroditus.
- IV. 3: 1-2. The Apostle begins his final injunctions; but is interrupted and breaks off suddenly.
- [3: 3-4: 1. He resumes and warns them against two antagonistic errors. *Judaism* (3: 3-14.)
- He contrasts the doctrine of works with the doctrine of grace; his former life with the present. The doctrine of grace leads to a progressive morality. Thus he is brought to speak secondly of *Antinomianism* (3: 15-4: 1.)
- He points to his own example; and warns his converts against diverging from the right path. He appeals to them as citizens of heaven.]
- Here the digression ends; the main thread of the letter is recovered; and
- 4: 2, 3. The Apostle once more urges them to heal their dissensions by appealing to them by name.
- 4: 4-9. He exhorts them to joyfulness, to freedom from care, to the pursuit of all good aims.
- V. 4: 10-20. He gratefully acknowledges their alms received from Epaphroditus, and invokes a blessing on their thoughtful love.
- VI. 4: 21-23. Salutations from all and to all.
- The farewell benedictions.

Commentaries: Neander; Eadie; Ellicott; Lightfoot.

FOURTH GROUP.

PASTORAL EPISTLES. Name: 1 and 2 Timothy and Titus. Genuine Pauline epistles. So regarded by the orthodox churches from the end of the second century. Only in modern times has their genuineness been called in question, either that of all or more particularly of 1st Tim., (Bleek 2, p. 52.) They give instruction in pastoral duty. Addressed to church organizations and office bearers as preventives against falling into laxity of discipline and error in doctrine. They are necessary to the completeness of Paul's epistles. They relate to the nature and duty of church offices. Interesting in three points, viz.: 1. Organization and duties of officers; 2. Growth of false doctrines in the church; 3. Additional information about Paul and his companions. Authenticity is attacked from the alleged impossibility of harmonizing the facts of the epistles with Acts. The best way to avoid this difficulty is to assume that the second imprisonment was ended. Then Paul enters upon a second series of journeys; at which time epistles to Timothy were written. This has external evidence from widespread opinion, from Fathers, and later evidence. The letters themselves presuppose great advance in the church. 1. False doctrines encumbered it, same state of errors as in Colossians and Ephesians. 2. A more advanced state of organization. Wieseler argues against a second imprisonment; and endeavors to harmonize with statement in Acts. But opinion does not gain favor.

External evidence in favor of second imprisonment.

1. Clement of Rome commends Paul's zeal. In this he uses two expressions from which the date may be inferred. (a) "Paul martyred in time of the rulers." If this be the correct rendering the question is settled. For we may infer from this expression that Nero was absent from Rome, and the government under regents or prefects. Now Nero was absent A. D. 66, 67. (b) "Coming to the limits of the west." It is alleged that this means Spain or Britain. Answers: "Limit of the west" may mean the limit of his work; or Rome; or as the text is uncertain, whether *και επι* or *και υπο* that he appeared before the highest powers of the west. i. e. Nero. This

exegesis is rather attenuated. Clement is not quoted in proof by Eusebius. 2. A passage in Dionysius' letter to the Corinthians "Paul and Peter taught in Corinth and were martyred at Rome." Simply draws comparison between Paul and Peter. If true in regard to Peter, it must be true also of Paul. And hence a second imprisonment for Paul. It does not say that Peter and Paul traveled to Rome in company. 3. The Muratori canon is quoted on both sides. "Luke omits departure of Paul for Spain." But this sentence is incomplete and doubtful. 4. Eusebius and the Fathers generally assert; "Paul was released after first imprisonment." Wieseler meets this by saying, (a) Eusebius too late. (b) He does not state this as tradition, but argues it from internal evidence: (2 Tim. 4: 15-17;) and mistakes chronology. Objections to the hypothesis. 1. The ground upon which it rests is scanty. The tradition arose from Paul's purpose to go beyond Rome. No churches in Spain claimed Paul as their founder. This only a negative argument, yet there was an early and widespread extension of Christianity in Spain. Irenæus says there were a number of churches in his day in Spain; also inscriptions to Nero referring to his persecutions. Number of Christians in Spain very large. But what is known of the other Apostles after A. D. 50. 2. It is objected from the silence of Luke. But this silence accords better with second imprisonment than with immediate execution. The mode in which Acts closes is consistent with the length of Paul's life. If at the close of two years he was executed, how could Luke keep silent? Argued that it was impossible to repeat all the events of Paul's life. But why impossible? There was no real cause why not. There were chances that Paul would be free. But after the burning of Rome he is again arrested. It is thought the hatred of the people in Nero's persecutions was so great, he would not escape the first imprisonment. There are doubts about this. Gibbon and Merivale deny the Neronian persecution on the ground of the insignificance of the church. But the church was not so small and the fire (A. D. 64) changed the feeling. Improbable circumstances of arrest repeat themselves.

Internal Arguments for the second imprisonment :— These pastoral epistles are so alike and so different from the others that they may point to a remote period in Paul's life. 1. They presuppose elaborate organization—implying a later date than Paul's first imprisonment. This argument is used by the rejectors of the letters. But the church was organized from the first. The discourse to the Ephesian elders gives evidence of complete church organization. That this implies new offices is in accordance with the prelatie argument. But this is not true historically. There was no hierarchical tendency. Mosheim says, that the organization in the epistles was so primitive as to show an early date. The argument is valid, that the subject of organization becomes more prominent late in the apostolic period. 2. The errorists are Judaizing Gnostics, same as referred to in Colossians and Ephesians. In Acts 20 : 29, 30 he speaks of these errors as future. But now they are prominent. Could 1st Timothy have been written prior to this? In Acts they are predicted, in 1st Timothy they are present. Answer (Wieseler and Schaff.) The address at Miletus is not predictive, but puts emphasis on "among themselves." The errorists existed, and the warning against the future did not prove that the errors had not already begun. The advance in Acts—Ephesians and Colossians—Timothy. 3. Style. Their similarity shows that they were composed together, and they are alike in many points in which they differ from other epistles. They contain a great many Pauline expressions, the sequence of thought is quiet and simple. Subjects are treated much in same way. In general design they all point to a later date. This point has been exaggerated by opponents.

PAUL'S 1ST EPISTLE TO TIMOTHY. Four things in regard to date of this epistle. 1. Written some time after Paul had left Ephesus on his way to Macedonia. 2. Timothy was left at Ephesus to oppose false teachers (1 : 3.) 3. Paul was free (3 : 14.) 4. Timothy was to remain in Ephesus till Paul should return there, (3 : 14, 4 : 13.) But Paul was twice in Ephesus (Acts 18 : 19 and Acts 19.) 1. Calvin says it was written after the first visit to Ephe-

sus. But there was a church there, and he did not leave Timothy but Aquila and Priscilla; Paul went immediately to Jerusalem after the first visit (18: 21.) 2. Theodoret says it was written after Acts 19 from Macedonia soon after leaving Ephesus, between 2 Corinthians and Romans. But Timothy had gone to Corinth (1 Cor. 4: 17; Acts 19: 22.) Paul did not then expect to return soon (Acts 19: 21) (1 Cor. 16: 3; Rom. 15: 23-27.) Timothy went with him to Macedonia, (2 Cor. 1: 1; Rom. 16: 21; Acts 20: 4.) There was no object in such a letter so soon. 3. That it was on his return from Corinth, (Acts 20: 4-6.) This attended with the same difficulties. 4. An alternative makes it on a journey to Greece during a long stay at Ephesus, (Acts 19.) Soon after reaching Ephesus, or Wieseler and Schaff take an unrecorded visit to answer the purpose about 56 A. D., after Paul had been two years in Ephesus. This would be the same journey to Corinth with 2 Cor. He was expected then to return. This agrees with the youth of Timothy, (1 Tim. 1: 1; 4: 12.) Objection: This would put 1 Tim. before Acts 20 and 1 Cor. Makes Timothy to be separated from Paul for too short a time, for the letter represents a long stay of Timothy in Ephesus.

ANALYSIS OF FIRST TIMOTHY.

Part I. The Introduction, (1: 1-2.)

Part II. Timothy Instructed respecting his Administration over the church at Ephesus.

Section 1. Timothy reminded of the charge committed to him, to preserve the purity of the Gospel against false teachers and shown the use of the law of Moses, of which these teachers were ignorant, (1: 3-11.) Having mentioned the Gospel Paul digresses to express his gratitude to God for calling him who had been a persecutor, (1: 12-20.)

Section 2. Particular Instructions.

- a. As to the mode of divine worship in the Ephesian church, (2.)
- b. As to the qualifications of bishops and deacons, (3.)

c. Corruptions in the church foretold (4 : 1-5) and Timothy instructed.

(1) How to support the sacred character, (4 : 6-16.)

(2) How to admonish aged men and women (5 : 1-2); treatment of widows, (5 : 3-16); elders, (5 : 17-19); and offenders, (5 : 20-21); personal instructions to Timothy, (5 : 22-24.)

(3) Concerning duties to slaves, (6 : 1-2.)

Section 3. Condemns trifling controversies, and pernicious disputes, censures excessive love of money, and charges the rich, to be rich in good works, (6 : 3-19.)

Part III. The Conclusion, (6 : 20-21.)

PAUL'S EPISTLE TO TITUS. A prominent helper of Paul, but never mentioned in Acts, unless 18 : 7 reads, according to A. B. D., Tisch. "Titus" or "Titus Justus" instead of "house of Justus." This supposed to be Titus, but it is very uncertain. From the epistles we learn that he was a Greek and uncircumcised, (Gal. 2 : 3; Gal. 2 : 1; Acts 15.) He was sent from Ephesus to Corinth, (2 Cor. 7 : 6; 12 : 18.) Paul expected him at Troas, (2 Cor. 2 : 13.) They met in Macedonia, (2 Cor. 7 : 5.) Titus carried 2 Cor. to Corinth, (2 Cor. 8 : 1-14; 9 : 3.) He left Paul in Rome and went into Dalmatia, (2 Tim. 4 : 10.) Tradition says that he was Bishop of Crete, and died at an advanced age. His name was the watchword of Cretans when invaded by the Venetians, (Smith's Bible Dict. Art. Titus.) Paul had been in Crete and left Titus behind him, (Tit. 1 : 5) to wait there for Artemas and Tychicus and then to rejoin Paul in Nicopolis (3 : 12.) The letter was written between Paul's leaving Titus, and the winter, and it was sent by Zenas and Apollos, (3 : 13.) The only mention of Paul in Crete is in Acts, (27 : 7.) 1. Grotius says this was the time he left Titus, referred to Tit. 1 : 5. But there was a long interval before the letter, and Paul did not stay to labor at that time. 2. That it was before his going to Europe, (Acts 15 : 41.) But the minuteness of Luke leads us to suppose that he would have made mention of the fact. 3. That it was

written during his first stay in Corinth, (Acts 18 : 18.) This does away with the unrecorded trip from Ephesus. But the second visit to Corinth was later, and the letter was sent by Apollos. 4. On his return from Corinth to Ephesus, (Acts 18 : 19.) But he was hastening to Jerusalem. 5. That he wrote it on his way from Ephesus to Macedonia, (Acts 20 : 1-2.) But Titus was then in Corinth, (2 Cor. 12 : 18,) and this winter was spent in Achaia. 6. Theodoret says it was when Paul left Corinth, (Acts 20.) But this was in the spring and Titus was in Corinth. 7. An alternative that as also 1 Tim. during (Acts 19.) extension of the visit from Ephesus. The winter was spent in Epirus which belonged to Achaia, which agrees with Acts 20 ; Rom. 15 : 23. Objection. Titus was too busy. When Paul touched at Crete, there was no evidence of a church there.

ANALYSIS OF EPISTLE TO TITUS.

Part I. Inscription, (1 : 1-4.)

Part II. Instructions to Titus.

Section 1. Concerning the appointment of bishops and deacons, (5-9.) Enjoins caution in selecting such officers, (10-16.)

Section 2. Exhortations to be accommodated to the respective ages, sexes, and circumstances of his hearers. Exhorted to be an example of what he taught, (2.)

Section 3. Obedience to the civil magistrates to be inculcated in opposition to the teachings of Judaizing teachers. Gentleness to all men to be enforced, (3 : 1-7.)

Section 4. To enforce good works.
To avoid foolish questions.
To shun heretics, (3 : 1-7.)

Part III. An invitation to Titus, to come to the Apostle at Nicopolis, together with various directions, (3 : 12-15.)

PAUL'S 2ND EPISTLE TO TIMOTHY. (1.) Paul in Rome again (2 Tim. 1 : 17 ; 4 : 6.) A prisoner and expecting death. (1 : 8-12 ; 2 : 19 ; 4 : 6-18.) (2.) Timothy was in Ephesus (1 : 18 ; 4 : 19.) He was to bring Mark from

Colossæ, (Col. 4 : 10 ; 2 Tim. 4 : 11.) Also to bring the things left at Troas, (4 : 13.) (3.) Friends were absent (4 : 10 ; Philem. 24.) (4.) Paul had been at Troas and left his cloak and books, (4 : 13.) Left Trophimus sick at Miletus and Erastus at Corinth, (4 : 20)

When was the epistle written. 1. Beginning of first imprisonment and before the other epistles. But the difficulty with this is the movement of his companions, (4 : 20.) Col., Philem., etc. (Introduction to the New Test., Bleek, Vol. 2, p. 75.) Expects Timothy to reach Rome so soon. Occasions an unnatural combination as to his condition as a prisoner. Now he is ready to be executed, (4 : 6.) In Philippians either execution or release. 2. At end of the first imprisonment. Wieseler and Schaff. But Paul's condition in second imprisonment far worse than in previous one, owing to political changes, in close confinement and situation extremely dangerous, (4 : 6, 7, 16.) But if written in first imprisonment he had not been at Troas for five years. He was two years at Cæsarea. Also he had abundant opportunities to send for the articles, and it is natural to think he would have done so. New names are introduced, as seen in the greetings, which implies a difference in the time of composition. Similarities of the epistle with 1 Timothy and Titus. Again, Paul had left Trophimus at Miletus, sick (4 : 20.) When did he leave him? This could not have happened on the journey to Jerusalem, for Trophimus was with Paul at Jerusalem, (Acts 21 : 29.) Some say that Miletus was in Crete, to make out that Paul left Trophimus there on his journey from Cæsarea into Italy. Some say that Paul took another ship at Myra and that Trophimus remained in the first and sailed therein to Miletus. But Timothy was with Paul and knew all this ; why then should he tell him? When did Erastus stay at Corinth? If epistle was written in first imprisonment Paul had not been in Corinth for five years. Wieseler explains it by saying that Paul had sent for him to come to Rome but he did not come. Also Timothy had been at Rome, and had gone to Philippi and was immediately summoned back from Ephesus. All would be easy if the epistle were put at the

close of the second imprisonment. It would explain the introduction of new names, the change of condition, also time would be given for the events recorded.

Combination of data. Assuming the genuineness of the epistle and remembering the data of the epistle to Titus, and the passage from Clement of Rome. 1. He went from Rome to Spain, and thence eastward to Crete and thence to Asia Minor and Greece. (Bleek, 2, p. 77.) 2. He was re-arrested early because he could not travel, after the persecution of 64. But that panic was confined to Rome, and the time specified crowds the journeys too much. 3. After being released, he goes first to Ephesus, thence to Macedonia, leaving Timothy in Ephesus; thence to Crete leaving Titus; thence to Corinth by Miletus leaving Trophimus sick there, and Erastus in Corinth; and spends the winter in Epirus, where some say he was arrested, because this was the last mention made of him in the New Testament. Others say in Spain or Britain.

ANALYSIS OF 2 TIMOTHY.

Part I. The Inscription, (1: 1-5.)

Part II. An Exhortation to Timothy.

Section 1. To be diligent, patient and firm in keeping the form of sound doctrine, in which is introduced a prayer for Onesiphorus, (1: 2-18.)

Section 2. To fortitude; to preach the pure doctrine of the Gospel to others, and to purity of life, (2.)

Section 3. To beware of false teachers who should come in the last times; to be constant in his profession of the Gospel, resting on the plenary authority of the Holy Scripture; and to be diligent in his ministerial labors, (3 and 4: 1-8.)

Part III. The conclusion. Containing (1) The Apostle's request to Timothy to come to him as soon as possible. (2) Various salutations, (4: 9-22.)

Time of Paul's death. Tradition says it was 66 or 67, during Nero's journey to Greece, or just before his

suicide in the 13th or 14th year of his reign. Paul's death is recorded by his contemporary Clement of Rome; also by the Roman Presbyter Caius 200 A. D., who says that he was slain by a sword because he was a Roman citizen, and the site of his death was the Ostian Road—the site of the present Protestant burial ground. (Conybeare and Howson, 2, pp. 486-7). Contrast Paul's condition in 2 Timothy and in Philippians. In 2 Timothy (1: 9) regarded in the light of an "evil doer." Popular violence excited against him. There was a change in the position of Christians since the burning of Rome 64 A. D. Paul expects death (4: 6.) He has fought the good fight (4: 7.) He names Eubulus, Pudens, Linus, Claudia. Martial, the Spanish poet, went to Rome A. D. 66. Mentions two contemporaries, Pudens and Claudia, the daughter of a British king, as husband and wife. An English inscription, found in 1723 at Chichester, connects a Pudens with Britain and with a Claudian name. Lightfoot doubts because Martial came later, and connects Pudens with idolatry. (See Smith's Dictionary, Art. Pudens.) Is Linus the bishop of Rome? So stated by Rufinus. (See Smith's Dictionary, Art. Linus.)

Genuineness of the Pastorals. This unquestioned till this century, when they were attacked by Schmidt and Schleiermacher; the latter gave up 1 Tim. DeWette denied the genuineness of all three. Baur and Davidson put them late in the second century, subsequent to the appearance of Marcion and other Gnostics. The special difficulties with 1 Tim. are: 1. The qualifications laid down to admit officers into the church are too simple. Common sense would dictate this. Appropriate for Crete, but Ephesus an old church. Paul had lived long at Ephesus and we would expect personal allusions. But because of errors there was need of care in the selection of officers. There must be some such general directions for the whole church. The personal supervision of Paul was withdrawn. His pastoral epistles were a safeguard for the church against hierarchical pretensions. 2. (1 Tim. 1: 20.) Hymenaeus and Alexander are excommunicated, but in 2 Tim. 2: 17 Hymenaeus and Philetus spoken of as denying the resurrection. This does not

prove that he had not been disciplined, or there may have been two Hymenaeuses. 3. 1 Tim. 4: 12 implies that Timothy was young. But the youth of Timothy presents no difficulty. Supposed to be about 40 or 45 years old. 5: 18 contains a quotation from Dent. 25: 4, combined with a saying of Christ. Hence the inference that these words were written after the Gospels had been recorded. But the fact of this combination does not prove that the saying of Christ had been reduced to writing. General argument against the three epistles. 1. Language. The use of peculiar words especially such as are analogous to gnostic expressions. And want of logical sequence. The argument is intermingled with exhortation. Timothy and Titus treated as though they were children. He states the first principles of holy living. Ans. The style is different on account of the advanced age of the apostle. He is writing as an old man to a son. It is written to individuals, and not dictated. And there is a difference in subject in the several epistles. He is not ignorant of the errors which existed. The whole argument mistakes these supplementary positions in the canon. The differences have been very greatly exaggerated. The resemblances are more numerous than the differences. There is no more difference between these epistles than between others of the second and third groups. 2. Advanced organization. Alleged that Charismata are thrown into the background. More stress is laid on outward organization. They imply a hierarchical development. The priest reappears in the church. We hear of Bishops, Presbyters, etc. It is true that the gifts are withdrawn to the background, but not true that these letters prove the existence in the church of a hierarchical system. The fact itself is denied except by prelatists and rationalists. In 1 Tim. 5: 11 the word widows is applied to those of a consecrated life, but in Acts 6: 1, to those who were proper objects of charity. Alleged that bishops, deacons and presbyters are used in the sense of orders of the ministry. But Episcopos and Presbuteros are used as synonymous in the Pastorals. (Titus. 1: 5-7.) There was no intermediate order between bishops and deacons. (1 Tim. 3.) So 3: 12

does not imply an advance in orders. Laying on of hands (1 Tim. 4 : 14.) Said that the word heretic is used in a later sense; and that excommunication for heresy belongs to a later time. (Titus 3 : 10.) On the other hand it is not used in later sense of fundamental error in this epistle. The heresy here is used in the same sense as in Gal. and 1 Cor. Ellicott and Alford insist that there is no evidence of a hierarchical system. (Alford Greek Testament on Pastoral epistles.) Organization began from the very first. Compare Ignatius. 3. *Errorists*. Alleged that errorists are Judaizing Gnostics and hence the letters are late. (1) The writer warns the church against "endless genealogies." (1 Tim. 1 : 4.) (Titus 3 : 9.) These are said gnostic "Acons." Also 1 Tim. 6 : 20 "science falsely so called" is taken as evidence that they had exalted the gnosia. The errorists held to a spiritual resurrection, (2 Tim. 2 : 18.) Baur says this was held only in the time of Marcion. But the false doctrine of matter and body led to the false views concerning death and the resurrection. In 1 Tim 2 : 5, from the expression "Man Christ Jesus," the person of Christ was put on Docetic grounds. The doctrine of Dualism is implied from the ascetic prohibitions in 1 Tim. 4 : 3—forbidden to marry and to eat flesh. Baur says this was not Judaic Gnosticism, for it was opposed to the law. He refers it to Marcion. But these same things are seen before in the case of the Essenes and Therapeutæ. Some say these put the letters early in the second century. Baur says these letters came from the school of Marcion, because Hegesippus in the middle of the second century says "After the apostles were dead Gnosticism arose." Also said to be a similarity of expressions in Marcion with the epistles. (1 Tim. 1 : 1-10, etc.) They opposed the Law. (1 Tim. 1 : 7-8.) Hence "Law is good," is said to be in opposition to antinomian teachers (1 Tim. 1 : 7,) and legal strifes. But the reverse is obvious; they insisted on the law. The oppositions of science in 1 Tim. 6 : 20 is said to refer to a work of Marcion, called Antitheses. Baur says the errors were Gnostic, yet that the writer himself is tainted with Gnostic terminology and Christology. All that

is proved is that here, as in Colossians and Ephesians, the error is growing. There is evidence that it is more advanced. 1. So great a prominence given to the subject in the letters. 2. Opposition to false "science," and resistance of "heretic" imply a definite shape taken by the teachers if not actual separation. Tenets are become more definite. Organization is relied on to resist error; and care is taken in the selection of officers. It is alleged that there was an intention of a forger to mediate between two parties in the church. (DeWette.) To oppose errors he wrote 2 Timothy and Titus. But not satisfied with this he wrote 1 Timothy last. But a dilemma presented itself. If he should describe the errors definitely it would betray a late date. Hence the confusion and disarrangement of 1 Timothy. The fraud was a pious one. It was an extreme case; mimicking the feelings of Paul at the end of his life. Davidson denied that there is any evidence of the canonicity of these epistles till 160 A. D. But the Peshito and Muratori 170 A. D. Number of epistles attributed to Paul is always thirteen or fourteen. Quotations and allusions are made in Clement of Rome, Irenæus, and Epistle of Diognetus. The burden of proof rests on opponents. The internal proof of genuineness is their intrinsic value, and the necessity of them to the completeness of the canon.

FIFTH GROUP.

EPISTLE TO THE HEBREWS. The great fact of the Apostolic age is the change of the dispensations. The epistle which describes the relation of the two is important. Soon after Paul's release from prison in Rome A. D. 63, persecution broke out in Jerusalem, and James was beheaded. The Jews were despondent, and under these circumstances Paul was the one to write the epistle of exhortation and consolation. *Authorship.* The main argument for its Pauline authorship is internal. The style and peculiarity of doctrinal exposition have always been considered Pauline. The earliest testimony of the eastern church is in favor of its Pauline origin. There was a general acknowledgment that Paul either wrote

it or superintended its composition. Opposing views prevailed in the western church, and doubts as to its authorship, till the seventh century. It was received as Pauline at the Reformation. Since then in Germany its Pauline authorship has been largely but not exclusively denied. In England and America opposite opinions prevail. External evidence: Supposed allusions to its Pauline authorship are found in 2 Pet. 3: 12, 15, 16. Heb. 10: 25; 11: 31, James 2: 24, 25. The earliest Patristic testimony is from Clement of Rome who makes frequent quotations from, and allusions to, the epistle without reference to the author. Here arises the question, what constitutes canonicity. Some infer its Pauline authorship on the ground of its acceptance as canonical. Bleek, Alford and others set aside this testimony of Clement as having no bearing on the authorship; but Clement quotes Hebrews in the same way that he does all the epistles of Paul, hence the inference that had it been by another, he would have mentioned the fact. Supposed allusions are made to the epistle by Polycarp, Ignatius and Justin. Alexandrine testimony. In the second and third centuries testimony is transferred to Alexandria. Pantænus says that Paul was the author, and explains the omissions of his name from reverence to Christ and modesty, since he was the Apostle to the Gentiles. Bleek says that this may be only a personal judgment and proves that a doubt had already arisen. Clement quotes the epistle frequently as Paul's, but on account of its style suggests that Paul wrote it in Hebrew and Luke translated it into Greek, and thus accounts for its being anonymous. Bleek says that there is no evidence of this historical tradition, but there is evidence that it was a current belief in Alexandria. Origen cites the epistle more than two hundred times as "the Apostle's," "Paul's." In speaking of the authorship, he says that the thoughts are Paul's in the language of another. Bleek infers that the current opinion was that it was not Pauline, that this was only a conjecture of a few scholars. They met the difficulties by supposing an intermediate author. The opinion of its Pauline authorship increased throughout the Eastern church. The Syrian

Church received it as Pauline and in the Peshito it is arranged among Paul's letters. There is no trace of doubt in the east in the third and fourth centuries, except in Alexandria. In the west it was different. Irenæus is a negative witness against its Pauline authorship, as he does not quote it. Tertullian ascribes it to Barnabas to strengthen its authority: so also does Cyprian. Caius enumerates 13 epistles of Paul. Both the Muratori canon and the Itala omit Hebrews. This opinion in the Eastern church gradually increased until the time of Augustine and Jerome, who received the epistle as Pauline. The councils of Hippo and Carthage accepted it on the authority of the Eastern church. The silence of the Western church from the second till the beginning of the fourth century may be accounted for from the influence of Marcion, and of Montanism, and from the use made of Heb. 6 against lapsed members. But Tertullian, a Montanist, accepted the epistle. The Eastern tradition seems more probable, which represents it as written here and sent to the East, containing matter of special interest to the Palestinian Jews. The disturbed state of the early tradition is accounted for if it originated in Palestine. The silence of some of the western fathers and the opposition of others to the canonicity give greater weight to the authority of the Eastern church. Internal evidence: The first argument in favor of its Pauline authorship is derived from personal references. The writer refers to himself as a prisoner, 10: 34, as expecting to be free, 13: 19, and to Timothy as his friend and companion, 13: 23. Then follows the closing salutation, 13: 24, they of Italy salute you. Bleek and others say that he could not have used *αὐτο* if he were writing in Italy, but *ἐν*. Winer asserts the contrary. It is said that the author classes himself with those who had received the Gospel at second hand, 2: 3. But the writer would not have changed the first person plural which runs through all the preceding verses. The above references agree with its Pauline authorship. The anonymousness of the epistle is not fatal, since it is not here intended to conceal the name but simply not to enforce argument by his personal authority. It is less an epistle than a treatise.

Contents. Luther objected to chap. 6 as unscriptural. Schultz objected to its Jewish character. Hase says that it was written by a Nazarene, but of Alexandrine culture, to vulgar Nazarene Christians. Baur says it is the first of a series of irenic Pauline writings whose object was to unify opposing types of doctrine. Particular objections have been made (1) that the author does not speak of the calling of the Gentiles. Answer: The epistle refers not to the Jews and Gentiles but to the Jewish Christians and their relation to the church. It is most appropriate that Paul, who was the author of the epistle which describes their loss through the rejection of Christ should urge their spiritual gain by accepting Christ as the Messiah of the O. T. 2. It is objected that the presentation of the relation of the old and new dispensations is contrary to Paul; but this would argue against its canonicity as well as authorship. 3. It is objected that the christology is more developed than Paul's. The Christ of Hebrews is said to be the *λογος* of John, which is the same as that of Philo. Answer: Christ is here set forth by comparison as superior to Moses, as an High Priest, as mediator and as above angels. He is called Son, Lord, God, Creator, upholder, and hence preëxistent. Anti-docetic terms are used to insist on the humanity of Christ as illustrated by the expressions, "partaker of flesh and blood," "strong crying and tears." Only as a man could He be the Savior of the world. From these expressions there is no objection to its Pauline authorship, unless we reject Ephesians and Colossians. 4. It is objected that faith in this epistle terminates on God's promise of favor and not on the person of Christ. There is no discussion about faith and works, and no mention of justification, repentance, effectual calling, nor the resurrection. Answer: (a) The writer defines faith so as to include believers both under the old and new covenants. (b) His object was not to define faith but to confirm the Jewish believers by reference to the promises and fidelity of God. (c) The promises of God are taken for granted as including and coming through Christ. The objection is futile against a letter so full of Christ. (d) This objection contradicts the

third. 5. It is objected that the doctrine of salvation is presented as dependent upon the idea of the high priesthood of Christ alone, without an analysis of the parts of the work of salvation. Answer: This is only a difference in the mode of presentation and may be accounted for by the object of the writer with reference to O. T. ideas. Most of those who rely on a difference of conception to prove a different authorship acknowledge an essential agreement with the other Pauline epistles. 6. It is stated that the quotations are from Sept. Bleek in his comparison of Paul's quotations says that he usually follows the Sept. except when it varies from the Hebrew. But in Hebrews the quotations are uniformly from the Sept. from the Alexandrine text and always as the word of God; whereas in other epistles Paul introduces quotations by various formulas. Perhaps the difference here is due to personal care in style. 7. The principal difficulty as to its Pauline authorship is said to be the style. Lists of ἀπαξ λεγόμενα have been made and of structural peculiarities. It is said to be more like Luke in the use of particles and in the sequence of clauses. Answer: On the other hand the epistle exhibits similarity to Paul's style and shows his versatility. The difference of style between this and Paul's other epistles arises largely from the difference in the persons addressed and in the subject treated. If Paul did not write it who did? Its reception into the canon implies that its authorship was not unknown. Delitzsch, Grotius, Stier say that it was written by Luke. Jerome, Calvin, Erasmus say by Clement of Rome. Tertullian by Barnabas; Luther, Bleek, Tholuck, De Wette say by Apollos. Neander and Schaff say it was written by an apostolic member of the Pauline school. Most of the English critics believe that Paul wrote it.

Canonicity. If apostolic origin and canonicity were the same in the Primitive church, the latter is involved in doubts of the former. Hence Alford, Tholuck, accord lower authority to Hebrews, saying that its canonicity is only to be maintained on internal grounds. But this position is erroneous historically. The epistle is constantly appealed to as authoritative by the same au-

thors who question its origin. Its reception into the Peshito is strongly in its favor, for some of the other epistles were omitted. The ground of objection to its canonicity in the West was because its first appearance was in the East.

To whom addressed? It is disputed to whom the inscription $\pi\rho\omicron\varsigma \text{ Ἰβραῖους}$ refers, the term occurs three times New Testament. It means either Jews as distinguished from Gentiles, or Aramaic speaking Jews as distinguished from Hellenists. 1. Some take the term here to refer in the wide sense to all converted Jews, and attribute to the book an encyclical and not an epistolary form. 2. Some say it refers to the Jews of Rome on the ground that the Judean errors found a home in that city. This may account for the use of the epistle by Clement of Rome, and for the tradition in Rome that it was un-pauline. 3. Again it has been held that it was addressed to the Jews of Alexandria. It is asserted that reference made to the temple furniture in chap: 9: 3-4, could not be applied to the temple at Jerusalem. Hence it is supposed to be an Egyptian temple at Alexandria built by Jews. The altar of incense is said to be within the veil, but (Ex. 30) it was without. Several methods of evading the difficulty are suggested, some would translate $\thetaυματζήριον$, censer, and understand it to refer to the censer which the high priest carried within the Holy of Holies once a year. Moreover $\thetaυματζήριον$ is used for the incense altar by Philo and Josephus. Another explanation is that the altar of incense though not within the Holy of Holies was closely connected therewith. The real answer is that the writer does not give a description of the temple furniture, but its symbolic meaning and relation to the Holy of Holies. Again these articles of furniture disappeared at the Babylonish captivity; the writer must have been aware of this fact and speaks of the tabernacle as originally furnished. It is urged that 7: 27, teaches that the high priest was to offer a daily sacrifice for the people, in opposition to Ex. 30: 10, and Lev. 16: 34, which say that the offering was made once a year. In answer to this some assert that the language is hyperbolical and only means frequently. Some suppose that $\kappa α θ' ἡμεραν$ is used

for *δια παντος* perpetually, i. e. year after year, or we may suppose reference to the high priest as taking part in sacrifices made by all the priests, or we may suppose that the regular acts of its priesthood are attributed to the high priest as representative of the whole order, or, finally, we may take *οι αρχιερεις* for the heads of the 24 courses into which the priests were divided, who officiated in turn.

Time and place of composition. The epistle must have been written before the destruction of Jerusalem for the temple and city were still standing (7: 27.) The date must be fixed as late as possible since there is evidence that time had elapsed since they had embraced Christianity, (5: 12; 6: 10; 10: 32.) The difficulties spoken of imply that the faith of those addressed had been sorely tried. The date which best agrees with the traditional account of the epistle is A. D. 63, about the end of Paul's first imprisonment at Rome. The high priest at that time was Annas; he is said to have been a man of fierce temper and a hater of the Christians. He instituted a series of persecutions and put James to death. These persecutions afforded an occasion for this epistle.

ANALYSIS OF EPISTLE TO THE HEBREWS.

[From Lange.]

Part I. The elevation of the N. T. Mediator as son above all other mediators of revelation and redemption.

Section 1. Elevation of Jesus Christ above the prophets and above the angels, the mediators of the old covenant, chap. 1: 2.

Section 2. Preëminence of Jesus Christ above the divinely commissioned servants and leaders of Israel, Moses and Joshua, chap. 3: 4-13.

Section 3. Elevation of Jesus Christ above Aaron and his high priestly successors, chap. 4: 14—5: 10.

Part II. Elevation of Christ as eternal priestly King, the counterpart of Melchisedek.

- Section 1. Transition to this discussion by a passage of censure, warning, consolation and exhortation, chap. 5 : 11—6 : 20.
- Section 2. The eternal and perfect high-priesthood of Jesus Christ, chap. 7.
- Section 3. This priesthood Christ fulfills as heavenly King and Mediator of the new covenant predicted in the O. T., chap. 8.
- Part III. Preëminence of the new covenant mediated by Jesus Christ.
 - Section 1. The new covenant accomplishes that approach and nearness to God which the Old symbolised and promised, chap. 9-10 : 18.
 - Section 2. Exhortations, warnings and promises suggested by preceding, chap. 10 : 19-39.
 - Section 3. A survey of the history of their believing forefathers, chapter 11.
 - Section 4. An appeal summing up the results of the preceding historical survey, chap. 12.
 - Conclusion of the epistle, chap. 13.

SIXTH GROUP.

CATHOLIC EPISTLES. *Why so called?* (1) Encyclical writings not addressed to any particular church or person, so used by Clement of Alexandria, Origen and Eusebius. (2) Some define them from the generality of their subjects. (3) Some from the joint authorship of the Apostles.

Position in the canon. (1) They are said to be confirmatory rather than additional. They are also supplementary ; they illustrate different types of doctrine or modes of presenting the Christian system of truth by Paul, James, Peter and John. (2) They illustrate the condition of the church in the post-Pauline period ; the peculiar dangers of the Jewish Christians ; the unity of various organizations ; the authority of the Apostles and of the church. They also show the growth of Gnostic error in its Jewish and heathen form.

EPISTLE OF JAMES. *Authorship* :—The great question with respect to this epistle is who wrote it. It is not anonymous 1 : 1, but which James wrote it? The

Western church held that it was James the Apostle, son of Alphens and brother of our Lord. The Eastern church held that the writer was not an Apostle, but the son of Joseph. The question is both exegetical and historical. James the Elder, son of Zebedee and brother of John, who is spoken of Matt. 17 : 1 ; Mk. 5 : 37 ; 10 : 35, was beheaded by Herod A. D. 44. (Acts 12 : 1.) James son of Alphens was the Apostle, and son of Mary, (Matt. 27 : 56 ; Mk. 15 : 40,) sister of the Virgin (John 19 : 25.) If so he was cousin to Jesus. He is called *ὁ μυχρὸς* (Mk. 15 : 40,) to distinguish him from the son of Zebedee. James the brother of the Lord, spoken of Matt. 13 : 55 ; Mk. 6 : 3 ; Gal. 1 : 19, was the leader of the Jerusalem church ; also the James spoken of Acts 12 and called James the Just. Is James son of Alphens the same with James the brother of Lord ? 1. Jerome and the Latin church held the Identity Hypothesis against Helvidius who attacked celibacy on the ground that Christ had brothers. This theory makes the brethren of our Lord consins. 2. The Uterine Hypothesis or Helvidian which makes James the son of Joseph and Mary. 3. The Step-brother, or Epiphanian Hypothesis which makes James the son of Joseph by a former marriage. This is a question in the life of our Lord having a bearing on the ascetic Romish doctrines. It is also a question of ecclesiastical interest to determine whether the head of the church of Jerusalem was an Apostle or not, and whether the author of the epistle was an Apostle. 1. Identity Hypothesis. Arguments in its favor. (1) Luke knows but two Jameses, viz : James son of Zebedee and James son of Alphens. In Acts 7, both are spoken of in verse 2, the son of Zebedee is put to death, in 12 : 17 and 15 : 13, Luke refers to another James without distinction. Answers : Luke says nothing about other Apostles after the catalogue, also the prominence of the brother of the Lord was such that there was no danger of being mistaken in reference to him. The balance of evidence is in favor of the identity of the Jameses. (2) The antecedent probability is that one who exercised Apostolic authority in the church was an Apostle. This is confirmed by Gal. 1 : 19, where Paul

says that he saw no Apostle except James, the Lord's brother. Paul argues his independent authority because James was the only Apostle he saw. Answers: (a) It is said that the obvious exegesis makes the first clause not include the second, but that it is only added as an after thought, i. e., other Apostles than Peter, I saw not but I did see James. This lays the emphasis upon the words suppelid. (b) Meyer, Alford, Schaff take the word Apostle in the wide sense as it is used Acts 14, to include those associated with the Apostles. (Vide "Alexander's Primitive church offices." P. 76.) But Paul argues that he is an Apostle of Christ because he did not derive his authority from those who held it before him. The argument determines the strict sense in which the word is used. In favor of the supposition that James who was over the church at Jerusalem was an Apostle. Dr. Alexander says: (vide Com. Acts 21: 18,) "The constitution of the church required the constant presence of an Apostle while the others were engaged perhaps on distant missions, this responsible and arduous commission, which was far more than the pastoral care of any single church, would not have been assigned to one of less than Apostolic rank, and is therefore sufficient proof that James was an Apostle." Wieseler sees a distinction between James spoken of in Gal. 1: 19, as brother of our Lord and the one mentioned in Gal. 2: 9, the latter according to him, being the son of Alphaeus and leader of the church of Jerusalem. (3) Argument from names. In Mk. 13: 55 certain persons James, Joses, Simon and Jude are called "brethren of our Lord." In the lists of Apostles we find three of these names occurring in the same order. The argument is not merely from the identity of names which might be accidental, but Matt. 23: 56; Mark 15: 40, mention Mary Magdalene and Mary the mother of James and Joses to distinguish her from the Virgin. If these were not the same men, there must have been two sets of brothers with the same names in the family circle and no means of distinguishing them. This conclusion bears equally against the uterine and step-brother hypothesis. The exegesis of Jno. 19: 24 has been ques-

tioned. It has been disposed of by the Peshito by inserting *xa* after "the sister of his mother," and before "Mary of Cleopas," thus making four women instead of three. The unnamed one would be Salome and the sons of Zebedee would be first-consins of Christ, and Mary wife of Alphens, mother of James and Joses, would be left out of our question. This exegesis is supported by the difficulty of conceiving of two sisters having the same name. Some regard this as fatal, others as not unusual in the East. Lange avoids the difficulty by saying the relationship was through the fathers, Alphens was a brother of Joseph, or as some say Mary the wife of Alphens may have been a sister of Joseph. The cumulation of the argument presents the following: 1. The identity of the names of the brethren of our Lord with three of the Apostles. 2. Identity of names of the brethren of our Lord and Apostles with two sons of Mary. 3. Identity of names of the husband of Mary and father of two of the Apostles. 4. Mary was a sister or a sister-in-law of the mother of Jesus and the brethren of our Lord were his consins.

Objections to the Identity Hypothesis. 1. It takes *αδελφος* in the figurative sense. This wide sense of the term is neither unnatural nor unusual. 2. The term "first-born" as found in Matt. 1: 25, does not imply that there were any children born subsequently. 3. John 7: 3 refers to an event six months previous to the crucifixion when his brethren did not believe on him. This is the strongest exegetical point on this side of the question: Ans. (a) The word "brethren" may not here refer to those who were Apostles for no names are mentioned. Joses and his sisters were included among "the brethren," and might have been those referred to as not believing on Him. (b) The expression "not believe" may be taken relatively. They urge Him to go to Jerusalem openly and make a public assumption of political power. He refuses. This idea is not forced into the context but is necessary to explain his refusing and afterwards going. The term "brethren" appears to be used convertibly with "Apostles," as for example Acts 1: 14 where "brethren" denotes the most trusted circle of the

Apostles. 4. The "brethren" are said to be distinguished from the Apostles in Mk. 3: 31; Jno. 2: 12; Acts 1: 14, but those designated as brethren here, may not constitute a class added, but emphasize a number who were of the 12. 5. The brethren are always introduced in connection with the mother of Jesus as though they were one family and not his disciples. Some suppose that Joseph died soon after Christ was 12 years old, and Mary went to live with the wife of Cleopas. Lange thinks that Alphens, brother of Joseph, died early and his wife and sons lived with Joseph and Mary or that both husbands died and their families lived together. This idea is not inconsistent with the poverty of the family nor does it require an unnatural renunciation of her children by the mother of the brethren. They are connected with the Virgin because of their relation to Christ. The fact that Jesus committed his mother to John is not an argument, for these were his near relatives according to either hypothesis. (4.) For discussions on the influence of the belief in the perpetual virginity of Mary, vide Alexander on Mk. 6: 3. Schaff, *Bibliotheca Sacra* Oct. 1864. Hengstenberg on the Greek and Roman churches.

2. Uterine Hypothesis. It is based on the difficulties found in the other two and takes the word *ἀδελφος* in its most common use. The strongest passage considered exegetically in favor of this theory is Gal. 1: 19.

3. The Step-brother Hypothesis. It has two forms. 1. That of a Levirate marriage of Joseph with the widow of his brother Cleopas, or 2. an ordinary marriage prior to his marriage with the Virgin. Patristic testimony is doubtful. Palestinian tradition was broken up by disturbances. Hegisippus says that James the brother of our Lord was an Apostle, placed over the church at Jerusalem and was surnamed the "Just" by all. Origen quotes the epistle as written by an Apostle. The Alexandrine tradition is in favor of identifying James the son of Alphens with the brother of our Lord. What became of "James of Alphens?" if he is not the same as James of Jerusalem, even tradition knows nothing of him.

Canonicity. Besides references to the Catholic Epistles as a whole, references are addressed in Clement of Rome, and Irenæus to James 2: 7; 4: 7-12. Irenæus has some striking references to the epistle, although objection is made that he does not mention James by name as he does other writers. Athanasius quotes the epistle by name. Clement of Alexandria says there are seven catholic epistles and quotes this one. Origen, Eusebius and Jerome all quote it, naming the author. Tradition of the Syrian church is uniform and emphatic. The early doubts are accounted for on the following grounds. (1.) There was doubt as to the writer. (2.) It did not afford material for controversial use. (3.) It is addressed only to a part of the church, and its doctrinal position was misunderstood. Doubts as to canonicity which arose at the Reformation were on internal grounds. Luther said it contradicted Paul, although he ascribed the epistle to James. But the writer takes no notice of Paul or of any Antinomian controversy, hence we may suppose that it was written earlier than Paul's. Again it is objected that James is not evangelical, that he makes too little of Christ. But he refers the same word *κύριος* to both God and Christ. He teaches that salvation requires faith and appeals to Christian motives, (1: 36; 2: 15; 4: 17.) The writer stands like Peter the representative of the O. T. dispensation: he was stationed in Jerusalem to keep the door open to the Jews.

Time. There are two views as to the time of its composition. 1. Those who see in it a desire to counteract a false interpretation of Paul's doctrine of justification, (chap. 2: 14,) and who see a reference to the destruction of Jerusalem in 5: 1, and an allusion to the name "Christian" in 2: 7, argue in favor of 62 A. D. 2. Those who hold that the epistle could not have been written by James after the council of Jerusalem, without an allusion to its decision and because Gentile Christians do not yet appear to be recognized, are in favor of 45 A. D. as the time of its composition. *Style.* The epistle is written in remarkably pure Hellenistic Greek. In this respect it surpasses all other books of the N. T. *Persons addressed.* The twelve tribes in dispersion. 1. Literal,

unconverted Jews, Lardner. 2. Jews, converted and unconverted, Grotius. 3. Spiritual, Jewish and Gentile Christians as opposing parties. 4. Best Jewish Christians, Schmid. The epistle Jewish in form of address, formulas of Jewish oaths. Anointing by elders and Jewish faults corrected. Hence christian 1: 12; 2: 7 and whole book regarded Christian. Some localize and make them Christians of Palestine or Antioch or Asia Minor. But common view is that Jewish Christians in general, who looked to James as their leader. They were persecuted by unconverted Jews 1: 2-4; 5: 7-11. Comp. Heb. 10: 24; 12: 1-13. They were in danger of losing faith and falling away, 1: 5-8; 5: 11-12; Heb. 10: 35 forgetting God's purpose, 1: 1-12, oppressed by the rich, 2: 1-13; 5: 1-6 and meaning of the rich differently understood according to the theory of address of the epistle. If Christian readers the reference is to social preference within the church, Wiessinger. The rich are distinguished here from the believers, Hutten. Gentile Christians, Schwegler. Symbolical as the rich and poor in spirit, Lange. The rich are the Judaizers the poor the Gentile Christians. Other faults relying upon a dead faith 1: 22-27. Fanaticism, 1: 20, wrongful preferences and meanness, 2: 2. Falsehood and swearing, chap. 3. Contentiousness, 3: 13-16. Evil speaking, 4: 11. Envy, oppression and even gross sins chap. 4-6. *Object and character of epistle.* Ethical and practical against a barren christianity without good works and against dispersion. In its relation to O. T. the first effect of Christianity was to establish its unity with O. T. Peter and James. Next came the effort to establish its contrast to and superiority over O. T., Paul and John. Under unity came the two relations to law and to prophecy. James represents Christianity as the *perfect law*. The O. T. law is fulfilled only in it. Hence the ethical side as in the Gospel of Matthew. Peter shows the correspondence with prophecy and complete fulfillment in the future. See Schmid Biblical Theology of N. T. p. 334. Lange's James p. 6. Three views of the relation of Judaism. 1. The lowest extreme, Schwegler. Thoroughly Ebionistic, void of all later Christology in resting on the law

as perpetual and saving. At the same time endeavoring to associate some Pauline ideas with this. Hence too mild for the Apostolic stage of the controversy but very late. 2. Neander dwells on the obscurity of Pauline theology, which became that of the church. No allusions to the council at Jerusalem or the whole controversy with Judaizers. The writer has no knowledge of Paul nor of any abuse of his doctrines of faith. Contemplates wants of Jews. A dead orthodoxy introduced by Pharisaism into the church. See *Planting and Training* p. 204. So Christology very primitive and undeveloped, and hence very early. Date assigned about A. D. 45. So Schaff, Alford, Stanley. 3. Common theory. Accounts for peculiarities not because the writer was an undeveloped Christian but because although knowing and holding the common Pauline faith, his purpose was to meet certain erroneous tendencies and present a certain view of the Gospel in his own way, to warn his own people against the vices of surrounding Jews and against a dead formalism. He urges the Gospel. New and higher law, and urges them not to give way to prevalent fanaticisms but adhere to their profession. The ethical purpose explains lack of development in doctrinal statement. These taken for granted. Not denied or unknown. See Dorner. *Person of Christ* introduction, p. 65. Schmid p. 360. Lange pp. 25-29. Van Oosterzee. Wiessenger is extreme, says the object is to counteract the Antinomian abuse of Paul's doctrine. Terms refer to Paul 1: 3; Rom. 5: 3; 4: 1; 7: 23; 2: 23; Gal. 3:2-25; Heb. 11: 31. Especially different ideas of faith, works and justification show the direct reference to Paul. But abuse of Paul's doctrine not the sin of the Jews. *The relations of the teaching of the epistle of Paul's*. Faith a practical living principle 2: 17-26. Its object God and Christ 2: 19; 1: 1; 2: 1, 5, 7, 8. Justification 2: 14-26. Paul's word reckoned for righteousness 2: 23. And by works not by faith alone. But works are not opposed to faith, but manifest and evidence faith. Not of the law but proceeding from the new principle of life which is from Christ. Acknowledges sin in all 2: 23; 3: 2; 5: 15, 16, 20. Relation to Sermon on the

Mount. Same assertions are made of absence of doctrine; both assume the truth. More allusions in James to Gospels than in any other epistles. Brother of our Lord. Matthew designed for Jewish readers. Point of view—fulfillment of law in Christianity. Sermon on the Mount the higher spiritual fulfillment of the law. Directed against perversion of the law as rooted in Pharisaism. The connection causal. Matthew much fuller in revelation of Christ. In reference to prophecy, in indication of the abolition of the external part of law. But like James, has in view the unity of the new covenant with the old. For striking details see Schmid, p. 365. And as Christianity a law, so God viewed as a Law-giver and Judge, but Christology though not dwelt on is the same in outline. This new law is brought about by the revelation through Christ. Christ is the Lord of Glory. Equal authority is ascribed to Him with God, 1: 1. The title of Judge is applied both to God and Christ and term Lord to both, (Schmid p. 344, 346, 360)—hence neither in ignorance of Paul, Acts 15, nor against perverters of Paul, but pre-supposes him. *Date.* This is involved in the previous question. If 1. Post-apostolic. If 2. As Neander about A. D. 45. If 3. The dates in the life of James. Wiesinger argues from reference as above to Paul. But others from pre-supposed knowledge of Christianity and the time needed for the development of vices and temptations. Condition of Palestine about 62 A. D. Persecution from the Jews. Zealotry and turbulence. This the historical point of attachment for Hebrews—James (and Lange includes 1st Peter.) Addressed to Jewish Christians, encouraging them to fidelity under trial. The idea of Neander involves difficulty of ascribing it to the limited period before the council at Jerusalem. This doctrinal peculiarity of James, whereas his influence and position continued. Agreeing but distinct. Keeping door open for converts from Jews. Not prior but parallel. Local allusions 1: 6; 3: 6, 12; 5: 17, 19; 1: 11, etc.

FIRST EPISTLE OF PETER. Three stages of history. 1. The gospel Acts 1: 12. Removal to Antioch and later life. Epistles and tradition. Personal traits and adaptation to

his special work. Tradition is of two forms. The old form relates to his death. The later form fills up space in N. T. records. Acts 12-15 give account of him about the time 44-50 A. D. Eusebius and Jerome say he founded the church in Antioch and went to Rome in the time of Claudius, who died 54 A. D. They also say that he was bishop there 25 years, but Acts 11: 19 Barnabas as in Antioch. Silence of Paul. Paul in Rome in 61 A. D. Near close of Paul's life wrote 2nd Tim., and silence in all letters from time of imprisonment. Agrees with tradition that Peter goes to the Jews. Jerome's tradition that he was bishop in Rome is based through Clement Alexandrinus on Justin. 2. Origen says that Peter was in Rome in the time of Nero. That he preached in Asia Minor, 1 Peter 1: 1. Commonly supposed that he had no personal acquaintance with the church addressed. 3. That he was in the Parthian Empire—Babylon. This is neg. arg., since it was out of the way of N. T. notice. An ellipsis, 1 Peter 5: 13. Suppositions (1) Peter's wife—based on 1 Cor. 9: 5. (2) Church or dispersion—Babylon? First. Old idea—Rome, but no indication of symbolic sense. Rome not called Babylon until after the Apocalypse. Peter not in Rome so long. Second, Common literal sense. Many Jews there. Center of Judaic life in the East. Accords with rapid growth of the church in the East. Tradition says that he was martyred in Rome near the time of Paul. No other tradition of his death. Same causes led to his arrest as to Paul's. Clement says Rome "appointed the place of his glory." Papias says Mark composed in Rome under Peter; Dionysius says in Corinth. It is objected that it makes Peter and Paul go to Italy together and are martyred together, but only compares the two. Irenæus states that the mode was by crucifixion; Origen says with head downwards. Cains, graves of both, even known. Predicted Jno. 21; 2nd Pet. 1: 14. The tradition not accounted for by the growth of primacy—here older. A design of the early apologists to assimilate Peter and Paul. So Neander, Schaff, Alford. *Readers addressed.* The elect strangers of the diaspora in Pontus Galatia, Cappadocia, Asia and Bythinia. Churches

founded by Paul and his assistants in Asia Minor. Who? 1. Literal sense. Jewish Christians of the dispersion exclusively intended. So of the Fathers and older interpreters; also Wiess and Lange. These primarily though not excluding Gentile Christians, DeWette and Smith. Wiess argues (1) Literal meaning of the word. (2) Old Testament allusions and ideas. Gal. 105 verses, 23 quotations. Eph. only has 7 and Gal. 13. (3) Peter the Apostle to the Circumcision. Lange insists on this in his combination of Heb., Jas. and Peter. 2. Wiesenger and Alford take diaspora in symbolical sense. Christians in general, because of this use of it in Chap. 2: 11. And hence in their opinion no unmixed Jewish churches could be found. See Steiger's History of the Churches, in Alford's prolegomena and character of the epistle, 1: 14-16; 2: 10; 3: 6; 4: 3. *Canonicity.* More testimony for canonicity than for almost any other epistle in N. T. Alluded to in 2 Peter 3: 1. Clement of Rome, Polycarp, Papias, Tertullian quote it, some by naming; some without naming its author.

Date. Nothing definite is known as to the date. The general indication from the term, *διασπορα* is that it was before A. D. 70, because after the destruction of Jerusalem all believers were *διασπορα*. But some hold that it must have been at a later date from Chap. 4: 7, where he speaks of the end being at hand. The expectation of the near coming of Christ, persecutions as yet in the future, references made to the *χαρίσματα*, all seem to place its date in Apostolic times. In Chap. 1: 1, reference is made to the churches of Asia which were founded by Paul between 54 and 57 A. D., hence the epistle must have been written later than 57. The date of the document is decided by most commentators on the supposition that Peter had read the epistles of Paul, at least Ephes. and Col., Hug and DeWette place its date at 65 or 67 A. D. Thiersch 63 or 64. Bleek assigns to it a later date.

Design. The object of the epistle must be learned from the character of its contents. 1. It was to comfort and strengthen Christians in periods of persecution. 2. To enforce practical and spiritual duties which included

obedience to the civil authorities. 3. To warn them against temptations arising out of their position, especially heathen practices. 4. To remove all doubts as to the soundness and completeness of the religious system which they had received.

SECOND EPISTLE OF PETER. *The genuineness and canonicity* of no writing in the N. T. have been so much questioned as those of this epistle. Critics cannot agree in accounting for its insertion into the canon. Beginning with the external testimony we find that it was acknowledged as a part of the canon in the fourth century. Jerome considered it genuine observing, however, that the epistle was held by some to be spurious on account of the difference of its style from 1 Peter. Eusebius reckons it among the *αὐτῆς γράμματα*. Origen, while mentioning the doubt that prevailed as to its canonicity, cites it in several passages as a part of the N. T. The Peshito and Muratori canon do not contain it. Internal testimony. Against the argument from internal testimony for its canonicity, we have three classes of objections. 1. Those arising out of comparison with 1 Peter. (a) We find that the persons addressed in this epistle are different and differently related to the writer. In the first they are addressed as being persecuted, in second heresies are spoken of. Answer: There is no real difficulty since Peter could write on different subjects at different times. (b) The objection from alleged differences in doctrine. In 1 P. we have the death and resurrection and second advent of Christ treated of. It is alleged that *ελπις* is the leading idea of the first while *ἐκγνώσις* predominates in the latter; but there is no inconsistency since each epistle is consistent with its own plan. (c) The differences in style were early objected to; but this diversity is not important and is counterbalanced by obvious coincidences. 2. A second class of objections is urged on the ground of the resemblances of this epistle to Jude, second chapter and Jude exhibit so remarkable an agreement that the dependence of the one upon the other is undeniable. Such a resemblance may be explained on the following hypotheses. (a) That both drew from the same ancient Jewish books. (b) That there was a communication between the two writers and

an agreement on the use of terms. (c) That a forger, a pseudo-Peter, draws verbally yet clumsily from Jude. (d) That one writer wrote with the other in his mind or at hand. (e) The common opinion is that Jude wrote first, for his descriptions are more general and some expressions of 2 P. need the interpretation of Jude. 3. The third class of objections are drawn from the epistle itself. (a) Neander bases an objection on the use by the writer of the name Peter and his Apostolic authority, and attributes it to the anxiety of a forger. (b) It is alleged that 3: 15 assumes that a collection of Paul's writings was already circulating in the church. Answer: But the reference does not say that such a collection was complete. Referring to his approaching death, the writer assigns as grounds of assurance for believers, his own testimony as eye-witness of the transfiguration. Neander says he ought to have referred to Christ's resurrection. It has been admitted by most critics to have an Apostolic tone.

JUDE'S EPISTLE. *Authorship and Canonicity.* That the writer of this epistle is the same Jude spoken of (Matt. 13: 55; Mk. 6: 3,) as the brother of our Lord, depends on the truth of the Identity Hypothesis. The epistle is one of the *απολεγόμενα*, it is wanting in the Peshito, the earliest positive reference to it is in the Muratori canon. Origen, Tertullian and Eusebins quote it. Objections to its authenticity have been raised on internal grounds. Reference is made in vs. 17 and 18, to the sayings of the Apostles. From this some argue that it must have been written after Apostolic times, and is therefore a forgery. Also in vs. 14 and 15 the Apocryphal Book of Enoch is quoted. Answer: It is said the book of Enoch is of late date, some assigning it 100 A. D. It is urged that Jude by this quotation gives authority to Apocryphal writings; but he only says that the prediction contained in the book was a prophecy of Enoch. Again it is argued that verse 9 contains statements not found in the O. T. The Targum of Jonathan says that "the body of Moses" is mentioned allegorically for the law given to Moses.

Date. It must have been written late since it denounces the same errors alluded to in 2nd Peter. It is

supposed to have been written during the interval, between the death of Peter and the destruction of Jerusalem, because it contains no reference to the latter. Probably it was addressed to the same readers in Asia Minor to whom 2nd Peter was addressed, with a view to support and strengthen the exhortations and warnings of Peter.

WRITINGS OF JOHN. These writings represent a new stage of N. T. literature. The time of writing is said to be 20 or 30 years after the destruction of Jerusalem. It is clear that John was in Ephesus during a part of his life. He is spoken of in Acts 15 : 6 as being in Jerusalem, but does not appear again in the N. T. until in his own writings. Some say that during this interval he was in Babylon with Peter; others assert that he was in Ephesus from the errors spoken of in his epistles which correspond with those in the church of that place. It is said that he remained in Jerusalem until the death of Mary the mother of our Lord 41 A. D. Jerome says he went East to India. Polycrates asserts that John died at Ephesus. Jerome puts his death at 101 A. D.; Eusebius at 100. The prevalent opinion is that Revelation was written in the time of Domitian and the Gospel and Epistles were written at a later date.

FIRST EPISTLE OF JOHN. *Genuineness and Canonicity.* The external testimony begins with the contemporaneous writings of Polycarp who says in the words of John : " For every one that confesseth not that Jesus Christ is come in the flesh is antichrist." Papias according to the testimony of Eusebius quoted from " former Epistle of John. Clement of Alexandria, Tertullian, Junens, the Peshito and Muratori canon all have evidence as to the canonicity of this epistle. Internal evidence is based on its resemblance to the Gospel of John. Both range of thought and manner of expression as well as diction are the same as in the Gospel. The date is uncertain and must be determined from internal evidence and its relation to the Gospel and Revelation. The common view is that it was written after the Gospel from Ephesus. The *object* of the epistle is didactic, not controversial. It aims at the refutation of error by the presentation of fundamental truth.

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